The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

September 23, 1922

The Final Thought

Which way are my feet set?
Through infinite changes yet
Shall I go on,
Nearer and nearer drawn
To Thee,
God of Eternity.
How shall the human grow,
By changes fine and slow,
To Thy perfection from the life — dawn sought?
What is the highest thought?

Love! Faith is born of it!
Death is the scorn of it!
It fills the earth and thrills the heaven above:
And God is love,
And life is love and, though we heed it not,
Love is the final thought.

Maurice Thompson.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

History, not money, the Drifter considers the root of all evil. . . Every anti-Semite admits to his friendship the one or two Jews whom he really knows personally; most Frenchmen except from their sweeping condemnation the one or two Germans with whom they have actually had contact. The Europeans who call America the land of the dollar admit that the few of us they know have streaks of genuine idealism. The trouble is that we can not forget what we have been taught. (*The Drifter, in the Nation.*)

υ λ

Perhaps the most cheering factor in the twin-continental situation overseas is the widespread lack of money with which to fight. (*Boston Herald.*)

υ λ

The grandest thing about Christianity is not its story of the birth, life and death of its founder, but rather is its supreme glory discovered in its moral program which proposed to graft into life a divine moral energy, a sanction, a command which will restrain the lawless passions which cry for indulgence. The Christian Church still dares preach the "Ten Commandments" as being equally binding at Moscow, Berlin, Constantinople, Paris, London and Washington as at Mount Sinai. (*Fred B. Smith, in the Christian Work.*)

υ λ

England and France would be infinitely stronger and less in danger to-day if they had never nursed the illusions of 1918; if they had seen from the first that there was one urgent common task before all European Governments—the task of rehabilitating Europe as quickly as possible. It was more agreeable to tell the electorates that the cost of the war could be got out of Germany; that, if Germany was pressed hard enough, England and France would thrive. Gradually the pressure of events has brought most Englishmen to see that if they still pursue their old fancies England must go down with Europe. That pressure is less direct and palpable in the case of France, and she still clings to the hope that something less than the ruin of all Europe will be the consequence of her fatal consistency. (*Manchester Guardian.*)

υ λ

Let us place in the hands of trustees all that the Allies owe us and use it for the rehabilitation of Europe. (*E. G. Alley, at the Williams Institute.*)

υ λ

"Is life worth living?" This is a question for an embryo, not for a man. (*Samuel Butler.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Like unto an icicle in summer is popular applause.

* *

It is not easy to keep a secret unless we share it with another.

* *

When we neglect our religion we are starving the roots of our civilization.

* *

The great criminal is the little criminal equipped with an efficient education.

* *

Rumor is a psychological gas bomb far more deadly than a material club.

* *

Self-esteem has slain its thousands, but self-neglect its tens of thousands.

* *

Common sense is so uncommon that the world is full of trouble for which there is no reason.

* *

Doing something for somebody is often needful, but doing something with somebody is the wiser course.

* *

Study thyself if thou wouldst know thy neighbor, then study thy neighbor that thou mayst know thyself.

* *

He who fiercely demands his rights from others would do well to consider prayerfully his own wrongs towards them.

* *

He who would serve need not wait to have with him all the world's money and machinery; there's a baby in the next block that needs a rattle.

* *

One generation stands on the shoulders of the preceding and can see farther, but must do some good balancing if the earlier generation is still alive!

* *

You should not be afraid of the Judgment, for it is but the unmasking of your own soul, when you and others see the truth, the good as well as the evil.

* *

Whoso thinks to make his fellow human beings the rungs in his ladder to success is quite sure to find himself in the end at the bottom instead of the top.

* *

Rally Day

After we are all home from our vacations and measurably rested from the unwonted exertion, and have readjusted our minds to the commonplace and practical, we rally all the forces of the church and set our faces towards the future. That is, mostly we do this. Occasionally there is a church that is always prepared, which needs no stimulant; sometimes a church which is nothing but stimulant, that is it goes when it is pushed! But mostly we normal folk in the Christian Church, wanting to go ahead, would keep in step with others on the way, and while we should be always the forces of peace, there is no reason why we should not march forward like a mighty army. And no army was ever recruited and disciplined and inspired save through something corresponding to our Church Rallies. Whatever method may be used, whatever may be said to the people when they have gathered, the big value of the day is psychological. There is an indefinable something which we feel in proportion to the numbers present and the spirit of the service. It is not a one day meeting as a substitute for all the rest of the year; it is to start the year right and to keep it going. Rally Day means the many, but it means more than that—the one; and thou art the one!

What a Glorious Thing

When we go to our National Capital, and we all expect to go there sometime, either by election or good fortune, and we note the national churches of all the denominations which have been set up in their beauty and convenience to do missionary work where the world's human stream pauses for a bit in the big eddy of man and woman interests, we want to see there our own church with the one universal message. It takes something striking from the point of beauty and worth to command the interest of that passing current, and that is what we are going to provide; we are going to build a church in every way so fittingly adapted to its purpose that it is going to be a genuine radio station broadcasting the Gospel of Good Cheer clear round the world. What a glorious thing it will be for us as we look upon this splendid architectural achievement, this perfectly equipped plant and this sacred memorial to those of our people who made the great sacrifice in the World War—the chief object of which we fondly believe was to abolish war—what a glorious thing to feel that we helped to build this wonderful thing, and that it is ours through which to serve humanity! That all this glorious feeling may be ours, we must in the next few months raise a huge sum of

money. And this we are going to do; under the leadership of Dr. Lowe and others, the Universalists of the land are going to prove their right to the name.

* *

RALLY SUNDAY THINKING

WE recently ran across in one of our church papers some bits of correspondence which may have been written by laymen or by the minister; it does not matter so long as the thinking is wise.

In one place it says: "Sure we want a rally, but we want it a real rally, not a flash in the pan. And it must be continuous. It means little to fill the church on one Sunday and stay at home all the others. And I doubt if we can ever fill the pews by emphasizing side-issues. The way into the church is through the front door. Auxiliaries are recruited from the pew and not the pew from the auxiliaries. I am not a machine man. I rejoice in the freedom of the spirit. Yet I have never seen steam do anything until it was linked with a machine, or life accomplish anything until it had an organism to work through."

All this is good stuff and shows how much good thinking there is outside of the editorial office! In this day when everybody, minister or layman, seeks to specialize on something and give to that something the chief place, it is well to think over the phrase, "auxiliaries are recruited from the pew and not the pew from the auxiliary."

We have all had the experience of thinking some special form of political, or economic, or social interest takes precedence over the every day interests of the church, and after a little time we have discovered that the political or economic or social interest has received a little publicity while the church has dwindled.

When we rally the church we are rallying that which is elemental to all these good things; when we use the church to rally for one of these specific interests alone, any stimulation of the interest comes from the sapping of the church.

And it is a good word regarding the necessity for organization and equipment of the church with good tools. The dentist who was ready for work ran into debt for fine tools; there was nothing queer to him about that, but he thought it queer that a church should seek organization and equipment.

A congregation can and will do things; a mob will make things for the congregation to do! A well-organized church stands for good things that can not be tabulated. The superintendent of police in New York City once said that the smallest church in his district was equal to twelve policemen. Now shall we send our minister out to be one policeman, or keep the church going so as to provide a dozen? Let our Rally emphasize the real values of the church as primary to all good, personal and social. And make our Rally Day a continuing feast.

* *

"THINGS DONE AND DOING"

THE pessimist may sit on the wall and bemoan the state of things in general and the Church in particular. But if we could put before him a moving panorama of the various activities in the Universalist churches during the past year, we are convinced that he would open his eyes in amazement.

We have been reflecting lately upon the news of "things done and doing" in our Zion. Were we to tell of all the wonderful advances and improvements made since our last Rally Day, it would require more than one whole issue of *The Leader* to begin to describe them.

The Universalist Church is alive. It is growing. It is going forward. It is constantly writing new pages in its glorious and splendid history. Witness these few items out of many:

From California comes the heartening news of the letting of the contract for the building at Pasadena of a new church and parish house at a cost of $100,000. At Oakland, Rev. B. C. Ruggles' missionary enterprise has progressed so far that he no longer applies for the aid of $600 from the State Convention.

Concord, Michigan, is rejoicing over the starting with $500 of a fund to build a parish house. Lansing is forging ahead with new members, more financial income and extensive repairs to the church building. Farmington has built a new parsonage for Dr. and Mrs. Beresford.

From the Southland comes word of the building and dedicating of a new church at Garland, Alabama. Brewton has been engaged in remodeling its church building at a cost of $8,000.

Miss Susan M. Andrews organized in one week in Kentucky six new Mission Circles—Hopkinsville, Fruit Hill, Crofton, Consolation, Charleston, and Beulah.

Middletown, New York, reports the dedication of a new organ, three new memorial windows and a beautiful flag.

Hartland Four Corners in Vermont for the first time in years is rejoicing in a settled minister, the Rev. Allen L. Carr. St. Johnsbury, under the leadership of the Rev. Weston A. Cate, made extensive repairs.

Lewiston, Maine, reports new families constantly coming into the church. Westbrook Seminary is rejoicing in its growth under Dr. Hollister.

Marlboro, Mass., has a new parsonage. Annisquam has repaired and built over its church. Lawrence made extensive improvements in the vestry.

At Providence, R. I., all eyes are turned toward the new church which will soon be a reality under the leadership of the Rev. Fred C. Leining.

In Portsmouth, N. H., under the Rev. Alfred J. Cardall, the closed church has been changed to "The Church of the Open Door." Concord, with its new social rooms, is increasing its membership and the size of its congregations and is going forward.

Lynn, Mass., in its wisdom has two assistants for Dr. Perkins: Mrs. L. C. Crooker, parish secretary and visitor, and Carl A. Hempel, director of young people's work. Bequests of $15,000 have been added to the steadily growing parish endowment.

The Sunday School Association reports more field workers: Miss Randall in Massachusetts, Miss Cheney in Ohio, and Miss Ellis in Pennsylvania.

Miss Louise French of Concord, Mich., is giving her services as kindergarten teacher with Miss Powell in North Carolina.

These are only a few items hastily gathered. If they are not enough to dispel pessimism, we could tell of many other signs of progress. Yes, we are going forward!

Rally!---Where? When? Why? For What?

The Rev. John Smith Lowe, D. D., General Superintendent

WE start off the church year of 1922-23 with a gain—in time. That is a good omen. Rally Day this fall is more than two weeks earlier than it was in 1921. The change is made in response to the expressed desire of a majority of our churches. This eagerness to get the church under way half a month sooner than has been our custom in recent years is stimulating. It means we are alive and alert. A disposition to postpone the rallying of our forces after the vacation would be discouraging. To dawdle and delay is fatal. The fact that we demand an earlier date for Rally Day, that we may be off to a flying start, sends a thrill up and down the ranks.

But why do we rally at all? Because we have scattered. The fires have been banked and they must be rekindled. Because release from church work for a period has refreshed and revived us and our quickened impulses are ready for new endeavors.

A race is set before us for this coming year. A race in which we must run and not walk or sit at ease. We all must run. If the minister runs and his people walk, no matter how fast or how well he runs, results will be deplorably small. If we all run, if we put aside every weight that hinders us and the sins of ease and pleasure which do so easily beset us, and run with all our might, the victories won will richly reward us. Let us then run with patience the race that is set before us.

Let the minister run so swiftly that his people will catch the contagion of his enthusiasm and run with him. Let the people run so fast that the minister will have to hurry to keep up. One and all let us *run.*

What are we aiming at on Rally Day? What is the object of our endeavor? First of all, record-breaking congregations and unprecedented attendance at Sunday school and Y. P. C. U. meetings. Fill a pew on Rally Day. Go yourself to church and Sunday school. Take the whole family with you. If you have trouble sending the children to Sunday school, stop sending them and try taking them. Yes, take the babies to church on Rally Day. If they cry, and the chances are they won't very much, their crying on this great day will be an anthem of praise.

If we all fill a pew on Rally Day the church will be filled. We all like to sit in a church filled with people. Then while you are drinking in the inspiration from a capacity audience just say to yourself: "My presence here to-day is a vow that what I have done on Rally Day I will do every Sunday during the coming year." The way to fill the pews is to fill them yourself. They will be empty if you are not in them unless occupied by strangers, and strangers do not go many times to a church where there are too many empty pews to be filled. They go to the church where it is hard to get a seat. The best way to make your minister preach better is to hear him oftener.

Rally Day defeats its own purpose if it is merely a spasmodic spurt that is followed by a slump the next Sunday and on all Sundays thereafter. On Rally Day we are expected to display the spirit of endeavor and the type of devotion we are going to put into our church work during the entire year. We are setting a pace we calculate to maintain and accelerate from Sunday to Sunday. We want our ministers to look into our faces as we sit in the pews on this great day of commencement and feel justified in saying to themselves: "What we see here to-day is what we may depend upon throughout the year."

Some time in October, a nation-wide Safety First Week will be observed. Twenty thousand Boy Scouts throughout America will co-operate with the police in an effort to prevent the unnecessary accidents which result in the loss of life and limb.

The nation's Safety First Week, however, is not an invitation to the American people to see what they can do to prevent accidents and safeguard human life for a week only. It is a determined attempt to give a concrete demonstration during one week of that concern for life and limb which it is hoped the people will continue to practise during the whole fifty-two weeks of the year.

Rally Day serves no worth while purpose unless it signifies that we are setting a pace for ourselves that we do not intend to slacken before the next vacation period.

Possibly it will be argued: "This urging people to go to church every Sunday is wearisome, trite, commonplace. Church-going is not everything. If that is all Rally Day means it does not mean much after all."

The answer is: That is not all that Rally Day means. It is only a small part of all it should mean. Going to church is not everything. But it is the commencement, the beginning, the starting point, the fountain head of pretty nearly everything else that is of much account in connection with the life and ministry of a church. Find a church whose membership is made up principally of people who seldom if ever go to church on Sunday, a church whose pews are mostly empty week after week, and you have found a church whose people do not do anything with or for the church, or in the name of the church, that is worthy of mention.

The church service, however well attended, is not an end in itself. There is very little danger that a largely attended church service will be an end in itself. Such a service arouses conscience, kindles enthusiasm, spiritual warmth and a disposition to serve. There is dynamic in it. Inspiration flashes from pulpit to pew and from pew to pew until all are aglow with an ardor to do and dare. It is in the midst of such surroundings that human wills are reached with a mighty challenge. It is here that we touch the inner mainspring of motive that leads to action.

We have only made a beginning at our task as a whole when we fill our churches, but we must make the beginning or never even reach the task at all. The denomination calls upon Universalists everywhere to rally to the support of their ministers. Your minister has been away from his field of labor for a month or two. He has not been idle, rest assured of that. He

has been thinking out his campaign of church work for the next year. He comes back to his pulpit rested, refreshed, strong and vigorous. He faces the future with hope, courage, and determination. He knows what he wants his church to do this fall and winter. He will outline his campaign; he will place before you his carefully laid plans. He is your leader and inspirer.

Greet him with open minds, warm hearts and ready wills. Add to his courage; hold up his hands; strengthen his heart. Give his plans a trial. Do not criticise and condemn them and discourage him at the outset, because his plans are new and different. A new plan, even if it is not in itself worth any more than the old plan, is better because it is new, if for no other reason. Young people like new ways of doing things, even though the old way may be just as good, and experience proves that the older folk work with more zest when using a method that is new and different even though it may not be superior.

Your minister is a real man of God. He takes himself and his ministry seriously. He confronts his duty this fall with a resolution to preach better, to work harder, and to lead more wisely than ever before. Then convince him that you feel the same way. Don't wait for him to command you. Step up and volunteer. Don't linger until he calls on you. Call on him and greet him with a "Here am I, send me" salutation.

The first and last word of the denomination to you on Rally Day is: Rally as you have never before rallied to the support and service of your church and minister. Shortly we shall tell you about your part in the work of the denomination itself, but for the present we ask you to do the first and most essential thing, rally to the call of your local church.

To the Sunday schools, to the Young People's Christian Union, to the Women's National Missionary Association, to the Clara Barton Guild, we say, Rally!

And more especially to the Universalist Comrades and to all the men of the Universalist Church, all of whom should be Comrades before the close of the present church year, do we say, Rally!

Rally for action, for service! By their fruits ye shall know them. We remember Jesus not merely because of what he said but because of what he did. Had it not been for what he did no lasting record of what he said would have been made.

A bewildered world wants to know what we can do for it, not what it can do for us. We are here to minister and not to be ministered unto. A church that lives in itself, for itself and by itself is as bad as if not worse than a selfish, self-centered man or woman.

Most thinking people have long since reached a point where they are no longer in doubt about what God can do with man after he dies. They want to know what religion with the help of God can do for man and with man *before* he dies. We should know how to preach and practise our doctrine this coming year.

We should preach it, brethren, with a new emphasis, with a new understanding of its implications and applications. Our people will not act unless we fire their minds and souls with ideas which lead to action just as surely as the electric spark in the motor chamber leads to an explosion. A man may have an idea and do nothing about it, but no man ever will do anything of note until his being is electrified by a great and compelling idea.

The religious world is seriously concerning itself about what are called the fundamentals in religion. There are just two fundamentals in religion and we have them. They are the Universal Fatherhood of God and the Universal Brotherhood of Man. Upon these truths man can build a civilization that will endure throughout all time. In them he can find deliverance from war, industrial strife, social injustice and domestic tragedy. Around them he can cluster his hopes and his dreams of peace and plenty for all without fear of disappointment. They are fundamental. In comparison all else is superficial.

Brothers and sisters, let us rally to these great ideals of truth, love and justice as we have never rallied before. The situation is serious. The call is urgent. Our responsibility is great. God help us to meet it whatever the cost.

Fill the Pews

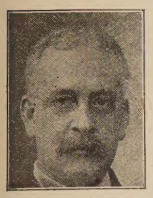
The Rev. L. O. Williams

Fill the pews!
Lift the slogan, let it ring,
Far and wide the message fling.
Let it wake in every ear
Notes compelling, sharp and clear
Like the bugle's stirring call—
Not a whisper gently stealing,
Not a far-off echo pealing,
But a trumpet over all.
Fill the pews—
God's own voice is in the news.

Fill the pews!
Ask no question, do the deed,
Instantly the summons heed.
Think no thought of alien hue.
Fall in line, it's up to you—
Yours to rally, yours to go.
Waste no minute idly musing,
Vacillating or excusing,
Here is where to strike the blow.
Fill the pews—
God's own will is in the news.

Fill the pews!
Big and little, old and young,
Every color, every tongue—
Saint and sinner, rich and poor,
You who never came before
Make the better purpose known.
Weak, unworthy, unrevering,
You who wander, doubting, fearing,
Let the nobler self appearing
For delinquencies atone.
Fill the pews—
God's own heart is in the news.

Front Porch Studies



A TEN-STORY Front Porch in Boston is proportionately a more exalted proposition than the Woolworth Building in New York, because it is inhabitable day and night and Sunday. That is where I live. Not from choice, but from necessity. But all heights are relative. When I am on top of the Alps, Mount Washington does not seem so uplifted, especially when I recall looking down on a bank of fog which shuts off all the interesting details of the little world below, and compared with Mount Everest, our big New England hill is but a hole in the ground.

People are very much that way too. "What fools these mortals be!" A man spends his substance and exhausts his energies to get into office, and straightway is lost because of the higher peaks all about him. A United States Senator is a great big man in his own bailiwick, but in the wider national setting, where is he? Did you ever try to name ten United States Senators? Yet they all receive the same salary and mostly do the same work.

Ten stories down from my porch there is a big and very beautiful dining-room. To me there is good food, but more fun; it is through the fun I get my money's worth! Just to see the people swagger and make believe, boss the waiters and find fault with everything, seeking thus to show the people round about that this is their native heath, and they are accustomed to just this sort of thing, only a little better, when their very way of doing it reveals that they will soon be back home chopping the cabbage and washing the dishes! Then there is the man with a "roll," who pays his bill with a lordly air, revealing that that is what he has left of his monthly salary. Besides making fun for the innocent bystander, all this reveals that it is wiser for the little hill to keep out of the mountain range, if it wants to be high.

When are we going to get back or forward to normalcy? For real normalcy is to be achieved rather than recalled. When we are genuine and stand for and by what we are? Everything is relative, as per Einstein. Mount Washington is a pretty big hill in New England, but when it gets the big head and goes over into the Himalayas to show off, it is humiliated there and at home.

* *

But I started in to talk about my exalted Front Porch and some things appertaining thereto. I have always had a sneaking desire to look down upon Boston; and here I am doing it! I am even looking down upon Beacon Street and Commonwealth Avenue, yea, even beyond the historic Charles River I am looking down upon Harvard College. This last is a risky thing to do anywhere within the limits of Greater Boston, for the place is holy! With many of the devout worshipers the only ladder which leads to worthy fame has its base planted inside the walls of Harvard, or rather of the Stadium, on which I also look down—though at a bad angle to see the game. There are born and nourished the little gods Boston yet condescends to worship. Glory crowns these athletic gods for a time, and then they sink into the mass. Or if a Harvard man marries a Vincent Club girl everybody holds his breath for fifteen minutes before and one minute after the wedding, and then they all become people. And lots of good and worthy and valuable and likable people come from Harvard—when they reach normalcy!

From my high perch I look right down upon one of the busiest streets of the Hub, and all this talk about relativity and these illustrations are suggested to me as I look down upon the endless procession of people setting, tide-like, back and forth, throughout the livelong day and night. For behold, it is a fact that when we look from a sufficient height all individuals shed their uniforms and become simply people. They are all the same height and really form a file of more or less animated sticks. The view from above, if high enough, is the great leveler. In the passing throng the Governor of the state is no bigger than the town constable at "Four Corners," and the man who can not read and write is keeping step with the college professor, while the newly arrived immigrant from Poland is marching ahead of the scion of one of our oldest families. Here go rich man, poor man, beggar man, thief, representatives of all races and conditions and development; here go the disciples of every religion ever dreamed into being; here the good, the bad and the neutral—and, looking down upon them from this great height, they are all alike, the same size and shape and color.

And as I sit here on the heights in comfort, I am wondering if the position is not the only place of just judgment. Down there on the level there are no two alike; the most careful classification will produce only a ragged product. This big, masterful man who walks roughshod over everybody and everything, seen from above is no bigger than the man he proposes to step on. The proud lady who scorneth her lowly sister is brought down to her level and the lowly sister is brought up to the height of the scorner. The religious recluse and bigot perforce is marching with the crowd. I rather like this point of view. Of course there is something to say on the other side, that we should never crush out the ambition for individual achievement, that the differences are our glory and not our shame—but in the long eternity of the immortals, where we are going to look upon each other from a higher elevation, and with a more comprehensive sweep, these artificial and material and make-believe differences are going to be wiped out, and we are going to be judged by other standards, and everybody will have a fair chance in the high court of God.

* *

But those who dwell in high places should have wide vision of something better than the foolish differences of foolish men; if we get high enough we should be in touch with eternal things. Perhaps that is too much to expect in the rarefied atmosphere of Boston. Having Boston, what else is there to want? But even here the hand of the Lord was upon me, and He led me up to the top of this high man-made mountain, and I was not only permitted to look down upon the proud and ancient city and the dwellers therein, but

as the day declined I looked over and across to where the heavens and the earth were kissing each other, and the setting sun was glorifying their good night.

It has been my good fortune to witness the sunset on the Pacific and on the Atlantic, in the West Indies and in Canada, and all over our own big country, and each one was wonderful and unique; and it is a strange fact that each one was more wonderful than any other. That is a divine quality of the sunset—to be everlastingly new out of the inexhaustible resources of nature. I never expected to see so beautiful a sunset in Boston, for usually my eyes come bump up against a modern building, or, what is even more disastrous, come bang against some kind of a 'sophical idea. But I had never before been so high up, and therefore there was disclosed to me an extraordinary sunset, "made in Boston," flung like a glorified banner across the whole horizon, from Arlington Heights to the hills beyond Watertown, against which were silhouetted the lesser hills and the greater buildings. And as I watched the glorified banner it spread into a crimson and golden sea, across which fleets of little cloud-islands sailed in irregular formation. Then presently the hills came up and the clouds came down, leaving a crimson thread which blended soon into the darkness. This sunset was unusual and beautiful enough to break through the crust of Boston's chilly culture, and many there were who remarked its glory.

But the night before I had watched the efforts of mere man to defeat the darkness with pyrotechnics with noise of bursting bombs as accompaniment, and many there were who stood afar off and marveled at the display, but who lifted not their eyes to the sunset. How foolish we are as we stand watching electricity punch little holes in the infinite blanket of darkness, when a greater light is shining through and illuminating and glorifying the whole fabric of creation. Perhaps we can see some things only from the heights, and we have so little time to climb up.

My Front Porch has been very humble in times past. I have kept it religiously on the ground, thinking my place was among the humanities, and it is, but once in a while I find it good to get up and dwell with the angels, mayhap that I may better know men. If it be that some know God by the light of men, may it not be that we shall all sometime best know man in the light of God?

F. A. B.

Wisdom of the Workers

What Day Schools Can Teach Sunday Schools*

Prof. Seth B. Carkin

IN any discussion of the problems connected with the conduct of a Sunday school it is of interest to recall that the first Sunday schools were all day schools, organized in England to give instruction to young people employed in factories. These schools were carried on by public-spirited citizens in the interest of the common good.

These early Sunday schools were introduced in Virginia and New England. Later the church took over these Sunday schools, reducing the time during which instruction was given to about one hour. The character of the work in these Sunday schools as conducted by the churches in the early days was strictly along the line of religious education.

It is also of interest to recall that the first education established in this country was for the sole purpose of teaching reading in order that people might be able to read the Bible.

While the separation of the school and the Church, as far as public education is concerned, in this country has been a slow process, it nevertheless seems to be the only solution whereby public education can properly function.

Right along this line, strange as it may seem, public education in separating itself from the Church has seemingly been obliged to do away entirely with instruction in religious education, the very purpose for which the early schools were organized. Of course much religious and moral instruction is given in the public schools; nevertheless the problem is barely touched upon from the standpoint of real religious education.

In attempting to make suggestions which might be of value to those in charge of a Sunday school as well as the teacher, the question is immediately raised in viewing the problems of the Sunday school and the problems of the all day school as to whether or not there are certain lessons which the Sunday school administrator may learn from those in charge of public education.

For purposes of comparison let us raise several problems which are readily recognized as problems which the modern Sunday school teacher and superintendent are facing.

1. The average Sunday school to-day is in session probably not over one hour a week, of which time fifteen or twenty minutes are taken for opening exercises.

Please remember that the above statement is not a criticism but simply a statement of fact. The average boy or girl in the Sunday schools of this country is probably not receiving over forty minutes of actual instruction in religious education each week. This is a very short time in which to attempt to teach what seemed to many of us one of the most important parts of any person's education. With relatively a few minutes at our disposal during which we are asked to teach some of the most important principles in the whole life of the child it seems at the outset a gigantic task.

No one, I believe, questions the value of this short time which Sunday school teachers have with their students; nevertheless the fact that we do have them such a short time is one of the problems in religious education.

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*Professor Carkin, of the Rochester, N. Y., public schools, assistant superintendent of the Sunday school in our church there, gave this address at the meeting of the Ontario Association in Rochester June 15.

2. While many boys and girls get into the habit of going to Sunday school many of them do not really enjoy the instruction they receive. Many times they feel it is dry and uninteresting material which they are studying. Not only that but many of them feel that they already know something about many of the subjects.

In other words, many boys and girls are not interested in and do not like to go to Sunday school.

I believe without doubt that even if our boys and girls learn very little in a class in Sunday school the result of the moral influence that would come from our splendid teachers in these schools who are doing the best they know how in the work, is of inestimable value to our boys and girls. It seems to me, however, as I shall try to show a little later, that there are opportunities yet undeveloped for getting boys and girls interested in Sunday school work.

3. Another problem which the Sunday school has to contend with, especially during the late days of spring and the early days of summer, is the fact that many parents to-day do not give serious thought to religious education, especially when opportunity comes to get out of doors.

In many cases it would undoubtedly be better for the children and the parents to get out into the open occasionally than it would be to stay in the house, or church and Sunday school. However, there are many cases where this is not true, and in the main parents are very quick to-day to give up going to church and Sunday school with their children in favor of the automobile ride. This example is simply cited to show that many parents are not giving serious thought to the value of these forty minutes of instruction which certainly should be the minimum for each child in the country for at least ten months each year.

4. The Sunday school has a fourth problem in that it can not control its teachers and its courses of study as well as it should. Again I want to say a word of praise for those splendid men and women all over the country who are sacrificing time and energy without any thought of compensation or reward in order that our young people may know something of those important principles lying back of the whole philosophy of the human race.

Nevertheless, take any Sunday school in which there is a corps of teachers many of whom have their own ideas with reference to the solving of the various problems with which they are confronted in their classes. It is quite natural that each individual not only desires to but will solve the problem in his own way, and for this reason it is more difficult to get uniformity in courses of study and procedure than in the day schools where salaries are paid and certain control exercised.

The above points have been raised for the express purpose of attempting to find a parallel between the problems of the Sunday school and the day school. If there are any parallels between problems existing in the two types of schools, possibly some of the plans successfully used in one may be applied to the other.

Are there any lessons which we can learn from the public school which will help solve the problems of the Sunday school?

Let us consider some of the problems of the day school, also the way in which certain places are attempting to solve these problems.

1. Boys and girls drop out of school as soon as the law will allow them to because they do not like to go to school. It seems to me that here we have a direct parallel in the fact that boys and girls do not go to Sunday school because they are not interested.

For years public school people have said that boys and girls dropped out of school because of economic reasons. In 1918 Mr. Burdge made a survey in the state of New York of all boys taking military training work. Mr. Burdge discovered the startling fact that a great majority of boys left school not because of economic necessity but because they did not like school.

It has been generally stated that practically only 10 per cent of our boys and girls who graduate from the eighth grade go on to high school work and that only about 10 per cent of those going to high school ever complete the work and graduate.

It seems to me that boys and girls are dropping out of day school and Sunday school because they are not interested, and I have a good deal of sympathy with the boys and girls.

Before we pass on to the next point in which we may find a parallel let us discuss briefly some of the things the day school is doing to keep boys and girls in school. Much has been said about the junior high school organization throughout the country, yet I believe that as one studies carefully a real junior high school organization he will find that organization attempting to teach boys and girls in a little different way than they have been taught heretofore. I also believe that any real junior high school organization that is looking after the individual differences of young people has gone a considerable distance towards helping keep boys and girls in school.

We have said that boys and girls are not interested in the Sunday schools because they have heard many of the things which we are attempting to teach them. This was absolutely true in the day school before the junior high school was organized, when practically all of our efforts in the seventh and eighth years were along the line of review. One of the big criticisms in public education was that there was too much review work, resulting in discouragement and dropping out on the part of boys and girls.

The junior high school has attempted to reorganize the instruction given in the seventh, eighth, and ninth years, beginning in the seventh year with the same program for each student. This school attempts to find the ability, aptitude and special interest of each child through very careful supervision and investigation covering a period of one year.

Toward the end of the work of the seventh year each student is allowed to choose, in most places, one of four distinct courses.

Many times a boy who has no use for and can not get along in mathematics will suddenly discover through the work in some shop that he needs to know something about mathematics in order to go far in his chosen field, with the result that he comes to the study of mathematics with an entirely different viewpoint.

In allowing boys and girls to choose special courses including much vocational work, great care is always

taken to see that those people who have the ability and should go on to advanced training choose the proper course.

Through looking after the individual and taking care of individual differences many boys and girls are kept in school for a year and sometimes much longer, where otherwise under the old program they dropped out because they really were not interested. It seems that there is an opportunity for the Sunday school along this line in order to get boys and girls interested in the work.

I do not mean to imply that the junior high school is attempting to make it easy for the student, on the contrary, he is studying more subjects than ever before. Through his interest in some of the subjects at least he becomes a booster for the school rather than a knocker.

Many day school teachers feel that they have boys and girls such a short time that it is very difficult to thoroughly teach them in the subject for which they are responsible. We also feel that we have them a short time in the Sunday school, and to a certain extent these two points are parallel in the day school and in the Sunday school.

In the day school in order to help overcome this problem, teachers are trying to get boys and girls to think about their subjects when they are outside of the class. Take the matter of English: Many of our teachers of English are asking the boys and girls to bring in clippings, articles, advertisements and other data from newspapers in order that the class may discuss the character of the English in the various examples submitted. The very fact that boys and girls are asked to look up and bring in examples of English causes them to think about it and talk about it outside of the class room.

Could not there be some problem or problems assigned to the class in the Sunday school for them to look up and report on the following Sunday?

The inability of the Sunday school to control courses and teachers does not have a parallel in the day school. More and more supervision in the day school is being accepted as a vital and necessary part of the organization. More and more also Sunday schools are going to recognize the need for supervision. Without doubt valuable lessons may be learned by the Sunday school administrator from the one having charge of the supervisory work in the public schools.

The failure of parents to recognize and give serious thought to the value of religious education in the Sunday school does not have quite the parallel in the day school as do problems one and two. Nevertheless many parents are slow to recognize the value of the demands which the public schools make upon their children, especially many times in those worthy cases where genuine economic assistance is needed from the students by the homes.

If we can really get the interest of the boy and the girl to the point where he knows that the school, be it either day school or Sunday school, is supplying a definite need in his life we will have little difficulty in gaining the support of the parents.

While the above points which have been paralleled have been discussed very briefly, it seems that there are direct parallels between Sunday school and the day school from which the Sunday school organization may learn valuable lessons.

If there is any one thing which the junior high school organization stands for in this country to-day it is that it stands for looking after the individual differences and needs of the boys and girls who come to it. Through vocational guidance and the careful study of each boy and girl, work and instruction may be given along the line of special interest which probably will eventually lead to instruction and work in those subjects which many children find little use for until they are awakened to the real value in them.

Let us discuss briefly some of the special features through which the modern school is attempting to put over its program. Take the matter of supervised study which to-day is being accepted to a very large extent by educators throughout the country. Boys and girls are not merely assigned a lesson and asked to report on it, rather they are first told something about that phase of the lesson they are to study for the next day. The teacher does not get the lesson for the student, she simply intelligently directs the student in his study.

Take the project work which is being carried on throughout the country for purposes of instruction. It matters very little what subject you select for a project, the important fact is that this plan has a tendency to motivate the work and encourage interest. Mrs. W. W. Rose, wife of the Rev. Mr. Rose of the First Universalist Church, Rochester, gave a splendid demonstration of project teachings as applied to Sunday school work on Sunday, June 11, 1922, when she gave a pageant called "The Lamp." Children in this pageant playing the parts, many of them well known Bible characters, became interested and asked questions which would delight the heart of any Sunday school teacher.

In our junior high schools in Rochester we have what we call a club period of one hour each week during which the boys and girls select for work, play, experiment or study a subject in which they are vitally interested. These clubs may be chemistry clubs, French clubs, radio clubs, dressmaking clubs and various other kinds. In one school there are over sixty of these clubs meeting each week. The big factor is that when teachers meet boys and girls without the formality of the school room, and while these young people are engaged in studying a thing in which they are vitally interested, these teachers can learn more about the boys and girls in one hour under these conditions than they can in weeks of regular school work.

Service is a big word in our junior high schools, our day schools and in our public life to-day. In order to show the value of this club work as well as the idea of service which these clubs teach I shall relate the following which happened in one of our junior high schools this year:

The senior girls corps, made up of the older girls in the school who are to be graduated at the next commencement, decided to buy pins representing their club. These girls in talking over and planning for these pins happened to have brought to their attention by one of their members the fact that a needy woman in their locality was working very hard every day in the factory, leaving her baby at home with one of the older children. These young people decided in-

tead of buying pins to contribute their money that hey would have had to pay for pins toward paying the woman what she would receive in the factory and llowing her to stay home for a week. This plan ac-ually went through, and these girls got enough money ogether to allow the woman to stay at home.

The boys senior corps, an organization similar to he girls senior corps, had a party one night, and when t came to the refreshments they told the girls that nstead of buying ice cream they were going to give heir money to this needy woman in order that she night have two weeks at home with her baby instead of one.

When a situation like this can be brought about by proper guidance in a school where about 70 per cent of the students are foreign, it seems to me that t is a direct challenge for us to get busy in our Sunday school work and get our boys and girls not only to think service but to be of service.

These boys and girls made a sacrifice and rendered a service the value of which to them can not be estimated. Neither can it be compared to ordinary instruction in the three R's.

I once read a story about a very thriving Sunday school in a small Ohio city. The leader of the class made it decidedly unpopular not to come to Sunday school. I believe the plan was something like this: If a member of the class was absent at least seven members of the class would call him up for an explanation, and in about the same way invitations were extended to outsiders to become members. I understand this plan resulted in one of the largest Sunday school classes in the country.

In conclusion, it should be remembered that in our Sunday schools to-day are the church citizens of tomorrow. Much of the moral guidance for right living depends upon the work of the Sunday school. The people in the Sunday schools have an enormous responsibility, and through the realization of this responsibility at least many efforts should be made to interest boys and girls in order that they may be better informed about some of the bigger things in life.

Out in the Big World

XIV In Old Norwichtown

John van Schaick, Jr.

HELD back for hours by the New Haven wreck at Woodlawn, missing connections at New London, bumping up long after dark by trolley, anxious about the sermon I was to preach on the morrow, I would have been glad to hear that a freshet had done to our church at Norwich what it did to a Methodist meeting-house down there long ago—carry it into the Thames and out into the Sound intact, "the queerest craft sailors ever encountered in those waters."

But Norwich was seated serenely on its hills when I got there, and a devoted Universalist layman—Edwin A. Tracy—was keeping his long vigil on the corner to greet the stranger, and, after a night in the best bed in Connecticut, "my geese all turned to swans."

Over two hundred and fifty years ago—in 1659 to be exact—the hardy settlers who came down the Connecticut River and started Hartford, Windsor, Weathersfield, and especially Saybrook, came on over into the valley of the Thames and bought a tract nine miles square of Uncas, the Mohican chieftain, whose grave is one of the honored possessions of the town. "Not an Indian was ever killed in this tract by a white man," is the assertion the citizens make to-day, and to their credit they boast of this rather than of the statement they might make with equal truth that no white man was ever killed here by an Indian. They started right any way.

Norwich to-day is a city of 23,000, with industries so diversified that forty-two kinds of things are manufactured, and with so much water power up the side rivers and creeks that there is little smoke or dirt.

It is eleven miles from New London, up an indifferent branch railroad, but with trolley connections all around, and one of the new perfect motor roads running up from New London to Oxford, Worcester and Boston. Hartford is forty-two miles away, Worcester not much farther and the state line of Rhode Island ten or fifteen miles as the crow flies.

The citizens of Norwich are proud of their broad streets, thriving business, ancient parade ground, new one hundred and twenty acre park, live associated charities, institutions for children, old folks and the sick, the library and the churches.

They are proud also of the noble old Huntington house, the center of social life in the American Revolution, with its memories of Washington and Lafayette.

They point out the birthplace of Ik Marvel (Donald G. Mitchell) and the home of Daniel C. Gilman and also, with a touch of sadness, the spot where Benedict Arnold was born and the drug store where he worked.

The Universalist layman—Mr. Crandall—however, who was whirling me over the town in his motor, was much more interested in the psychology of Coue than in the career of Arnold.

There seems to be real civic pride in Norwich, an appreciation of beauty as a civic asset and a desire to think of the rights of the other fellow.

I may be entirely mistaken. They may be a lot of Tories, standpatters, and mossbacks guarding their money bags. They may look upon laborers as base fellows made of different clay and upon foreigners as the least and last of the laborers. They all may want to destroy the Unions and treat labor as a commodity and the toilers as their property. But I didn't get into that atmosphere. Rather, in our frank talks, there seemed to be a loyal acceptance of the amazing philosophy of Jesus that men are men, whether rich or poor, and all of infinite value in the sight of God.

Unquestionably Connecticut has her share both of those who hate labor and of those who hate capital, but I suspect that a much larger number want justice and co-operation than we sometimes believe.

I did hear a foul-mouthed fellow in a trolley car

repeating one of the infamous, lying stories about Woodrow Wilson which some of his enemies deliberately put into circulation as the only effective answer they could make to his ideas or to his ideals, but the plain little man to whom he was talking did not like it and got off the car.

Into old Norwich town in 1772 came a man with a message and a philosophy never so much needed in modern industrial Norwich, and every city like it, as to-day. The man was John Murray, and the message was the impartial love of God for all of His children.

On Murray's first journey into New England he stopped at Guilford, *en route* to Newport. There he met several citizens of Norwich who had been to New Haven on business. They were attracted by him and urged him to come to Norwich. On his arrival a little meeting-house was opened for him, but such crowds assembled "that the doors of the great meeting-house of Dr. Lord, pastor of the old First Church, were thrown open" and, as Murray observes, "were never afterwards shut against him."

Thereafter, year after year, journeying between New York and Boston, John Murray preached in Norwich and the number of his friends steadily increased. While opposition arose from time to time, there seems to have been here an unusual willingness to open Orthodox pulpits to him.

In 1776, when an edition of "The Hymns of James and John Relly" was published at Burlington, N. J., there were forty subscribers to the work in Norwich.

Relly's Union, the work which made Murray a Universalist before he ever left England, was also widely circulated here.

Repeated illustrations, like these, of the power of the printed page fire me anew with the conviction which Dr. Bisbee is driving home to me in every letter and every talk, that we must make and circulate a *Universalist Leader* of ever-growing power.

The Universalists of Norwich point out with pride the old Congregational church of 1808 which stands on the site of the older church which "never closed its doors" to Murray.

Unquestionably a Universalist society was organized in Murray's time, but the records have been burned. At any rate it did not long continue. "Kindness and sympathy," says the Rev. R. O. Williams, "manifested by other denominations, seemed to retard its progress in this town." The Universalists for long years were made to feel at home in the old churches.

The present society dates from 1820. The Rev. Edward Mitchell and the Rev. Hosea Ballou, 2d, were active in starting the movement. Among the other familiar names connected with the society are the Rev. Nehemiah Dodge, whose name is handed down to the poet of our faith, the Rev. Charles Hudson, the Rev. Asher Moore, the Rev. Marion Crosley, the Rev. Benj. B. Whittemore, the Rev. G. W. Jenkins, the Rev. Jos. F. Cobb, and the Rev. Geo. H. Welch, who has just left them to go to Springfield, Vt.

I was delighted with my visit to these Universalist friends of Norwich. Edwin A. Tracy, for thirty years superintendent of the Sunday school, has an unusual background as a Universalist. His father, his grandfather, his great-grandfather and his great-great-grandfather Tracy, back to the Revolution and to John Murray, all have labored for Universalism in Norwich. His love of the church has a strength and a fervor which are touching.

Ministers must change their pulpits and their jobs. Calls come and must be heeded. No man can judge for another man. But in a place like Norwich one can not help meditating upon the serious responsibility of settling a minister and upon the equally serious responsibility of leaving when once settled. I don't criticise anybody for going, but I hope they will get a man who can stay for twenty years.

They have a little gem of a church, built when they sold their old property ten or twelve years ago. They have an honorable history. Mr. Welch seems to have done especially fine work with the young people.

"What we need," said a devoted member, "is for some one to stay with us for a long pastorate, to really know us and to love us. Sermons count, but more important than a great sermon is a great pastoral service."

And again later in the discussion she made this striking remark: "I favor the work in North Carolina and in Japan, but three-quarters of our citizens in Connecticut are foreigners. What are we doing to welcome them, to make them feel at home in America, to fill them with American ideals? Have we as believers in universal brotherhood a duty to these brothers?"

Some young man or woman of faith is going to be made mighty happy as pastor of this old church of Norwich.

What Is Universalism?

The Rev. L. O. Williams

THE keynote of Universalism is the final salvation, perfection, and harmonization of all souls with God. It sees mankind in terms of some far-off divine event toward which the whole creation moves.

This means that there is no power in the universe, either in the world of men or of spirits, in blind necessity or eager perversity, which can forever thwart the divine purpose. No mythical Satan or conspiracy of rebel intelligences, no evil propensity or moral fixation, no stubborn fate or human urge, can forever resist Him who is all in all.

This also means a very specific and clear-cut notion of God. He is the opposite of chance, fate, necessity, blind force, or self-sufficing tendency. Here is a God with the elements of complete personality—who knows, foresees, aims, creates, and controls. Here is a God who never sleeps or is hoodwinked, who is never a failure or a dupe, who never makes a mistake or falls behind. Unitary, central, eternally creative, fundamental in every aspect of reality, responsible to the limit, He moves toward the perfection of the universe of mind and matter alike.

With these powers and characteristics go certain attributes. For instance the God of Universalism must be a God of justice in order to be a God of har-

mony. He must be a God of love, else He could not be a God either of creation, salvation, or perfection. He must be a God of righteousness in the largest sense, else there could be no ground for a moral order, without which final harmony of any kind is inconceivable. He must have complete access to and control of the remotest bound of the universe, else there is no means by which salvation can be effected. In other words, in its faith in the final harmony of all souls with God, either by direct statement or by implication, Universalism has a philosophy the most complete and unanswerable ever presented to human thought.

Beyond this statement Universalism has always permitted the greatest freedom. Indeed, what creed it has is hardly more than the affirmation of what has been set down above. So long as we remain true to the principles stated and implied no one has a right to deny to us the name Universalist—we are in good and regular standing.

It must be clear, however, that to command the respect of thoughtful men and women, our attitude toward life, toward religion in general, and toward the elements of traditional creedal statement, must not be inconsistent with our primary thesis. With the broadest tolerance for varying mentality, with the heartiest recognition of the right to differing interpretations, with all patience for illogical and impossible conclusions, we must guard ourselves, nevertheless, against positions which are in conflict with our basic thought.

For instance, if we accept Christianity, as we hope most of us do, it is because we see in Christianity a religion more in keeping with our fundamental conviction than any other. At the same time we are free to accept any one or all of the ethnic faiths so far as they do not contradict our ideas of final harmony. Judaism, Buddhism, Brahmism, Mohammedanism and a dozen others in so far as they emphasize God as a victor in the end, must be counted as friends and allies rather than as enemies or foes. The different cults must be measured by the same standard. If Universalism fails to take this broad ground it becomes partial rather than universal and so denies its name.

The articles of every creed we must judge in the same way. Any conception of the Trinity which denies, or impairs, or confuses the Unity of God can have no place in our thought. It is true that we have Trinitarians among us and there is no reason why we should not. But it will be found that the Trinity of the Universalist Church is one of the kinds of Trinity which is not essentially a Tritheism and which can be thought without violence to our emphasis on the one God. A Universalist may either accept or reject the doctrine of the virgin birth of Jesus. In either case the victory of God is not called in question. Indeed most of us can see as much of God in the customary processes of generation as in the special and peculiar process mentioned in the Gospels.

The Universalist accepts the Bible as a part and conspicuous example of the universal inspiration and revelation and teaching without which the final harmonization of all souls with God is inconceivable. We believe in the certainty of punishment for sin not as the expression of divine vengeance but as a means of correction and reform. With eternal punishment God can never be all in all. We believe in a life to come for many reasons, but chiefly because it is inseparable from and implicit in our doctrine of harmony. The injustices of the present world demand another for their rectification, the failures of life here must remain forever unrepaired and the great burden of sorrow forever unrequited unless there is more to life than we can see. We are the first among the Churches to point out the inseparable connection between holiness and happiness in which destiny is forever linked with character. Yet should we for a moment admit that man's perversity is greater than God's necessity, we should deny God's mastery of the world He has made.

The simplest and most generally accepted of the great historic creeds of Christendom is the so-called Apostles' Creed. It dates from about the fourth century. This creed is so close to the Universalist faith that with a few exceptions and interpretations it is sometimes repeated in Universalist churches. What points of difference there are become necessary through our faith in the final harmonization of all souls with God.

More specifically, the Universalist generally rejects the word "only-begotten" as applied to Jesus, not only as contrary to Universal Fatherhood but also as contrary to the express teaching of Scripture. He drops the word "virgin" as applied to the mother of Jesus for the reasons stated above. With many Churches not Universalist, he omits the phrase "descended into hell" as misleading and false to the original. He refuses to say "I believe in the resurrection of the body" unless it be in the sense in which St. Paul uses it in the fifteenth chapter of the first letter to the Corinthians. In the words "Holy Catholic Church" he prefers the word "Universal," not because "Catholic" is absolutely wrong but because of the popular association of the word with Roman. With the creed in question he omits all reference to the Trinity and to correct false impressions he adds his belief in the Holy Scriptures and in the certainty of just punishment for transgression. Indeed, all these changes, corrections, additions, have been embodied in a form analogous to the Apostles' Creed which is often used by Universalist congregations.

Universalism, then, lies at the opposite pole to atheism, agnosticism, and infidelity. It is Christian in that it accepts the Bible as its *magna charta* and Jesus as its spiritual leader and authority. It throws the stress of its whole soul on final harmony to save itself from dualism or worse, to save the world from chaos and God from defeat, to preserve the integrity of the universe and faith in its destiny. Its only cure for evil is good, its only salvation Christlikeness, its only Heaven a heavenly frame of mind. For Universalism punishment is purging and purification, life both here and hereafter a schooling for holiness and happiness, salvation in the sense of victory for God and righteousness certain. Its outlook is broad. For it God fulfills Himself in many ways and many are the ways which lead to the Father's house. Indeed its emphasis is on the spirit rather than on the letter, on the meaning rather than on the accidents of expression, and its atmosphere is conciliatory and constructive. It is because of these characteristics that Universalism so strongly challenges the attention of every man and woman who is in search of a faith for the momentous days on which we are thrown.

CHAPLAIN COUDEN

To the Editor of the Universalist Leader:

Dr. John van Schaick's appreciation of the character and spirit of the late Rev. Henry N. Couden, D. D., was very greatly appreciated by members of his family and other friends. But will you kindly allow a few corrections for accuracy's sake of certain statements, and also a few additional facts from the pen of an admiring son of the late Chaplain?

His army record was made with the Sixth Ohio Vol. Inf. and the Mississippi Marine Brigade, a cavalry outfit under the famous Colonel Ellett. When my father received the wound that deprived him totally of sight he was also injured in other ways. He was wounded in his wrist, his side, and his foot. His horse was killed on which he was leading his companions into action as sergeant of the expedition. The wound in his side was most painful and troubled him for a long time.

Dr. Couden's first wife was Malissa Marvin, of an old Ohio family near Cincinnati. She died as the result of giving birth to her only son, William, Dr. Couden's oldest son. Her family is strongly connected by kinship to some families that are well known among ministerial circles of our Church in the Middle West and the East—Snow, John and Gibbs. It was after her death that Dr. Couden decided to enter the Universalist ministry, for before that time he had been a confirmed member of the Protestant Episcopal Church.

His second wife was Lydia Jane of the well-known Dickinson family of Amherst, Mass. Possessed of brilliant intellect and beautiful character, she died leaving four children, only two of whom remain, mentioned in Dr. van Schaick's article.

His third wife, who survives him, was Harriet, daughter of the late Judge William Dunbar of Mt. Vernon, Ohio.

Dr. Couden's parishes were the following: Madrid, N. Y., Willoughby, Ohio, Chatham, Mass., and Port Huron, Mich.

I think the greatest heritage he has left us is the memory of Christian patience—a patience that persisted to triumph over obstacles that would hold most men back, and that became sweet and uncomplaining resignation where crosses could not be removed.

When he received his examination by the army surgeon on the hot and crowded hospital boat off Vicksburg he asked the surgeon, "When shall I be able to see again?" "If you are a good boy," replied the surgeon, "you'll see when you get to Heaven." We believe he has his sight now.

William Couden.

* * *

"ONE THING MORE"

A Comeback

To the Editor of the Universalist Leader:

I have just re-read your brief editorial with the above heading.

I have been a shoe manufacturer in Haverhill for twenty-eight years, 1881-1909. I do not believe that the Unions "have raised the wages and improved living conditions of every laborer." I believe the reverse is true, and that the shoemaking wage in the '80's would buy more of the necessaries of life than in 1922. I challenge proof of the reverse.

I quote: "They have opened communication between employer and employee and have helped towards an equitable understanding."

I believe that just the reverse is the truth. Today the shoe manufacturer in Haverhill deals with the *"agent"* and the individual workman goes to work when he is summoned and has a *"permit."*

I might make a much longer story of the foregoing but to no good, I think. I am in hearty accord with the balance of your editorial.

Very truly yours,

W. W. Spaulding.

Haverhill, Mass.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Birds and the Windows

NOW I know not whence they came from but this I know, that at night I closed my Study and fastened the Windows and locked the Door, and I went my way. And if there were Birds within, I knew it not, nor how they could have gotten in without my knowledge. And in the morning, when I came and opened the Door, a pair of little Birds was within my Study, one at a Window on the Side and one at a Window at the End.

And I said, Did some Magician produce you out of an Hat? Or hath Noah sailed by in his Ark and sent you out instead of Doves? And came ye in through the Roof or up through the Floor?

And they answered me not, for they were frightened. And they flew at the Windows, and the Windows smote them that the Birds fell to the Floor.

And I said, These Birds are Up Against a New Discovery. Hitherto, where there hath been Light, there hath been also Free and Clear Space; and now they see Light, and fly toward it, and behold, they hit something hard as a Fint.

And it seemed to them that all the Laws of Nature had gone back on them.

And I thought of those men who trust to their Experience, and those who trust to established Methods, and who suddenly reach a Point where the Experience of the Past doth prove Inadequate, and who know not what hath hit them nor which way to turn.

Yes, I thought of those who put their trust in God, and who suddenly Collide with a New Adventure that leaveth them Breathless on the Floor, with their flight hindered by something they know not what.

And I said, Little Birds, I could deliver unto you a Learned Lecture on the Science of Opticks, and on the degree to which certain Minerals including Glass may be made Translucent, but I infer that just now you may be more interested in getting out of here.

So I opened one Window at the Top and the other at the Bottom, and I moved about the Room at the other end. And it was not very long before they found the way out. And they sat them upon a tree, and looked back, and they wasted no time trying to explain Mysteries that were too Wonderful for them. And I counted this for good sense.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

HIS LAMP

His lamp am I—
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.

And as, sometimes, a flame we find,
Clear shining through the night,
So bright we do not see the lamp
But only see the light;
So may I shine—His light the flame—
That men may glorify His name.

Annie Johnson Flint.

TRAPPED TWENTY STORIES FROM THE STREET

"YOU are rather small for an office-boy, young man," said Mr. William Hamilton, the stock-broker, looking down at Joe Belden, who stood before him awkwardly fumbling his cap. "I am afraid you are hardly strong enough to do the work that would be required of you."

"I'm not big, but I'm willing, Mr. Hamilton," replied Joe, looking bravely up into the broker's eyes. "I've got to find a job somewhere and—well, mother needs the money."

"That's a good reason for wanting a job," said Mr. Hamilton. "I'm going to give you a trial, my boy. For the present your duties will be to sweep and dust the offices here, and to run errands. Your pay will be three dollars a week to start with."

Thus it was that Joe Belden entered the employ of William Hamilton, doing business on the twentieth floor of the Century Building.

Joe did his best to please his employer. In fact, a month later, the Saturday before Christmas, he tried so hard to please him that he got himself into a serious predicament.

The Saturday afternoon in question, Joe finished his sweeping and dusting shortly after two o'clock, and was just on the point of locking up the office for the week, the broker and the clerks having left at noon for the half-holiday, when he noticed that the wide window beside Mr. Hamilton's desk needed washing. Now the washing of the office windows was not part of Joe's work, but the fact that the windows had been neglected caused him to postpone his leaving.

"Guess I'll wash that window before going home," he muttered, taking off his coat. "The window-washer won't get around again until next Friday."

Getting a basin of warm water, soap, washcloth, and towel, Joe went to work on the inside of the window, and soon had that side spotless. Then, pushing up the lower sash, he climbed up and seated himself on the outer sill, pulling the window down until it rested on his legs. Scarcely had he done this, however, when he discovered that he had forgotten to place the basin of water and the soap within reach.

"Guess I'll need the water," he said, trying to raise the window.

Much to his surprise, he found that he could not start it. He lifted with all his might, but, being in such an awkward position, he could not bring very much strength to bear on the sash. He quickly realized that he was in a very serious dilemma. The window was on the north side of the sky-scraper, facing the street, and the cold December wind shortly chilled him to the marrow, seated there as he was in his shirt-sleeves.

Below he could see the thousands of people in the street, each hurrying along about his business, looking for all the world like pigmies.

Joe, finding himself trapped, began to shout, but it was not long before he decided that that was a sheer waste of breath, for the roar of traffic drowned out his cries for help. In the summer or early fall, undoubtedly adjacent windows would have been open in some of the offices, and some late stayer would have heard him, but as it was, every window was closed, and as the sky scraper towered many stories above the buildings across the street, there was little chance of any one seeing him.

Joe's teeth chattered from fright and cold. What could he do? In some way he must attract the attention of some one in the street.

Just within the window, lying upon the sill, was a heavy glass paper-weight. Were he to hurl that into the street, it would surely attract attention. Joe's hand sought the missile, but suddenly paused.

"Guess not!" he exclaimed. "T-that m-might kill s-somebody," he stammered, his teeth sounding like a pair of castanets.

In Joe's pocket was his week's wages and two extra dollars which the broker had given him for a Christmas present. Boy-like, while out on an errand that morning, he had changed the bills into nickels, dimes, and quarters, for somehow it seemed to him that he had more money when it was in small change.

"M-maybe I—I can m-make somebody look up if —if I d-drop a-a-n-nickel," he muttered, putting his hand in his pocket.

Selecting a five-cent piece, he looked at it sadly for an instant and then dropped it. Looking down, he saw a man stoop and a moment later go his way.

"T-there goes one n-nickel!" grumbled Joe, feeling very indignant.

A second five-cent piece followed, and looking down, he saw a woman step from the sidewalk and pick it up out of the gutter. She, too, walked on, with no sign of looking up.

"S-say," exploded Joe, "t-that's my money!"

Joe tried a third nickel, and his rage knew no bounds when he saw a boy leap for it, and, picking it up, start off on the run.

For two or three minutes Joe thought hard. It was evident that the dropping of single coins was not a success, so far as he was concerned. Again Joe looked furtively at the paper-weight. Instead of reaching for it, however, he crowded his blue fingers into his trousers' pocket and pulled forth a handful of change. Cold as he was, he counted it—fourteen nickels, five dimes, and two quarters—one dollar and seventy cents. Looking ruefully at the money for a moment, he suddenly dropped the whole of it. A moment later he saw the throng on the sidewalk pause. He watched while a number of the pedestrians stooped to pick up the coins.

"It's n-now or—or n-never!" cried Joe, once more shoving his hand into his pocket.

It so happened that just as the first shower of coins reached the sidewalk, Officer John Brady of the police force was passing the Century Building.

"Hold on, there!" cried Brady. "Somebody's pocket is leaking!"

Just then there came another downpour of silver, a quarter bouncing off the policeman's helmet.

"It's raining money!" roared Officer Brady.

The policeman looked up. Story after story his gaze traveled until it reached the twentieth floor. There he saw what appeared to be a very diminutive boy wildly beckoning to him.

The policeman's eyes traveled down again to the street, the while making note of each story.

"Twenty floors up in the air!" he muttered. "It's a wonder it didn't put a hole in my helmet."

Hurrying into the building, the officer jumped into the first elevator and a minute later got off at the twentieth floor. He tried several locked doors before the door of the stock-broker's office yielded to his hand.

Officer Brady took in the situation at a glance, once he had opened the door, and with three mighty bounds he reached the window, and, gripping Joe's knees with one hand, he shoved up the heavy sash.

"You're nigh froze, my poor boy!" cried the policeman, dragging Joe in, and slamming the window. "Caught like a rat in a trap!" he continued, beginning to chafe Joe's hands and arms. "You were a bright lad to think of dropping your money so as to make folks look up."

"Say, my lad, was that your week's wages that you dropped into the street!" exclaimed the officer, suddenly.

Joe nodded.

"And just before Christmas at that! And as I live, there is a paper-weight you might have dropped into the street!"

Joe nodded again.

"Well, you're a man. Put on your coat and cap and come with me. I want to tell them down at the station how you got caught, and how you threw your money into the street, and how you didn't break somebody's head with that paper-weight."

Ten minutes later Officer John Brady led the way into the police station, and there he told to a dozen or more fellow-officers and superiors the whole story.

"Here's the paper-weight that he didn't break somebody's head with," declared Officer Brady, taking it from his pocket. "I borrowed it until Monday, so you could all see it. Instead, he dropped his week's wages into the street, and Christmas coming Tuesday! Here's my helmet, boys. What are you going to put in it?"

A shower of silver jingled into the helmet. Five minutes later the policeman counted the collection, and turned to Joe, who stood wide-eyed.

"There's eleven dollars and thirty cents, my boy!" he cried. "Now fill your pockets."

"I—I only had five dollars!" faltered Joe. "I—I—"

"So much the better, my boy," said the policeman. "Now you can buy a present for your mother and maybe a turkey for Christmas."—*Frederick E. Burnham, in Christian Register.*

* * *

STAR FISHING

If I could have a little boat
To sail the ocean wide,
I'm sure that I could find the place
Where all the bright stars hide.
They swim across the spacious sky,
And when the dawn is near,
I think they dive beneath the waves,
To wait till night is here.
O pretty stars, I'm sure your light
Must shine the waters through,
And if I only had a boat,
I'd go and fish for you!

Youth's Companion.

* * *

THE GENTLE ART OF MAKING OUT BILLS

In Tiffin, Ohio, there is a tailor who has had a few garage repair bills. The other day the garage man had the tailor sew a button on. The next day he got this bill:

To sewing on button	15
Thread	.03
Button	.06
Labor 1-4 hour	.30
Removing old thread	.07
Labor 1-8 hour	.15
Needle	.02
Beeswax	.01
Knotting thread	.02
Labor 1-6 hour	.20
Total	$1.01

F. P. A. in New York Tribune.

* * *

THE STANDARDS OF YOUTH

Bobby's father was an organist of repute, a calling for which Bobby, at the age of ten, felt a trifle apologetic when having occasion to explain it to his friends. A policeman, now, or a fireman, those are professions a fellow can boast about! One day he was overheard in conversation with a neighbor's son, who asked,

"Bob, does your father play?"

"Yes," admitted Bobby, without much enthusiasm.

"Well, what does he play, the cornet?"

"No," answered Bobby, half-heartedly. "He plays the organ."

"And does he sing?" persisted the small friend.

"Goodness, no!" indignantly exclaimed the musician's son. "We wouldn't stand for that."—*Harper's Magazine.*

* * *

Little Bessie dropped an armful of her Christmas playthings.

"Did you break anything?" asked her mother.

"Only the quiet, mamma," she replied, "and that's mended already."—*Boston Transcript.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

intergreen. By Janet Laing. $1.75.

This story is as spicily refreshing as the ste of wintergreen leaves while we tread e pastures in the first freedom of summer. so it is amusing.

Julia Glenferlie, daughter of the laird d mistress of the Skellicks, Rathness, es of that situation, leaves a letter recting her lawyer, Mr. Carrick, to dis- iss the servants and put the Clackman- ns in charge, assumes her mother's me, Jane Wintergreen, and disappears take another as cook-housekeeper at he Bow House, Cauldstanes, Eastshire. young Dr. Adair, his wife Alice, his fficult patient, Arthur Gardshore, and immy" Carmyle she proves "a per- nality, a power and a Godsend."

Then a man whose life she saved when e Lusitania went down leaves her a illion pounds, which on a "day off" she votes to founding an order destined to construct this crazed world far better an statesmen can, and goes back to her b, while all Rathness wonders and wan- rs around the Skellicks till the Clack- annans at the lodge are "fair scunnered i' publeecity."

ranite and Clay. By Sara Ware Bassett. $1.90.

Yes, of course it is a Cape story—which eans Cape Cod.

Penelope Turner has been brought up her grandfather, Captain Jabez Allen, d her two spinster aunts, Martha and lizabeth, and when you are told that here was one will in the Allen household d that was the Old Cap'n's," and that artha is concerned about her immortal ul while Elizabeth can think of her hat d her soul too, you know all about it.

Penelope is engaged to Dick Morton, t he is reported dead and she starts to die of a languishment, like the lady the Plymouth tombstone. Dick comes me from a German prison, upbraids her r selfishly moping, and they separate. hen she goes to Boston and writes a book, d many nice things happen; and no one prouder than the Old Cap'n, though he d not have his own way!

he Fugitive Millionaire. By Anthony Carlyle. $2.00.

Why should a millionaire be a fugitive? ead the book on one of those days when u want something to happen right off, d find out.

Lee Dorice is so badgered by her step- other Teresa, a selfish, comfort-loving cat ho unfortunately has control of the mily money and wants it all for herself d her own daughter Terry, that in des- ration she says, "I will marry the first an who asks me." And she does.

Before that, however, she has encoun- red a young American in hiding on Ruff's Island, and she sees him again on her wedding day and thereafter. When the story ends, there is no longer need of hiding, and happiness is distributed to all but Teresa and one other, who "gets his."

Songs of Challenge. By Robert Frothingham. $2.50.

Here we have another of Mr. Frothingham's collections of red-blooded poems which appeal to real men.

There are poets as far from one another as Sir Walter Raleigh and Ezra Pound, Owen Meredith and H. H. Knibbs, Wordsworth and Don Marquis; and all the selections are expressive of man's courage in the great adventure.

A Critical Fable. Anonymous. $1.00.

The author, from behind a barrage of words, tells us "this book may be read in the light of a Sequel to the 'Fable for Critics,' " and is "a peripatetic, poetic Who's Who. An account of the times by a Poker of Fun, Witt D. O. S. A 1;" then, chuckling, proceeds to "pop off with a gun" twenty-one poets of the present day. Some are quite calm under the ordeal, like Grace Conkling and Hilda, who runs off to catch a white kitten; but others must feel as if impaled—and oh, won't the women's clubs sputter!

Here is a part of what the oracle says of Vachel Lindsay:

"There's a sober old owl and a bright
dragon-fly in him,
But clearly there's nothing at all of the dry
in him . . .
A mighty jazz dancer before the Lord!—
I can think of no happier term to record
His effect when reciting. He's astound-
ingly mystic
Even when he purports to be most natur-
alistic, . . .
He is always attempting to fathom his
soul,
But he can not get hold of a long enough
pole."

This Freedom. By A. S. M. Hutchinson. $2.00.

To have a career or not to have a career—that is the question confronting Rosalie Aubyn, and so, of course, her chronicler. And, to tell the truth, we fancy he found it somewhat of a staggerer!

Rosalie begins by looking out on a world "which revolved entirely about her father. . . . All males had proprietary rights in the world and dominion over it; no females owned any part of the world or could do anything with it. . . . All the males were like story books to Rosalie, . . all the females were like lesson books: they went just on and on."

In spite of this she becomes a woman of business and when she marries it is nominated in the bond that she is free to follow her profession. The children are not a success, and troubles heap up; but whether or not she made a wise choice you must decide for yourself.

The book will be the subject of much discussion—and certainly contains some extraordinary bits of English.

Chico. The Story of a Homing Pigeon. By Lucy M. Blanchard. $1.75.

Andrea is eight and his sister Maria six, and they live near St. Mark's Square in Venice, which as everybody knows is a pigeons' paradise. Andrea is given a pet pigeon which he names Chico and carefully trains to carry messages.

Chico takes the prize at a pigeon-show in Verona, and is stolen by a wicked Austrian but recovered, and Andrea proudly offers the bird to the government. Chico is a faithful soldier, and Andrea wears a special medal which bears the arms of Italy on one side and a pigeon on the other, with the inscription *"De virtute"*—For courage.

One of Ours. By Willa Cather. $2.50.

We follow Claude Wheeler through a stormy and thwarted youth, a marriage with the wrong girl when the right one is in plain sight, and across the sea to France, where a bullet pierces his heart and "the look that was Claude's had faded."

To his mother, alone in the farmhouse on Lovely Creek, comes the message from the War Department—and she feels her way softly to her chair. "Nothing but him in the room—but him and the map, . . . the end of his road."

"In the dark months that followed, . . . she used to think about the passage of the Red Sea in the Bible; it seemed as if the flood of meanness and greed had been held back just long enough for the boys to go over, and then swept down and engulfed everything that was left at home. They had hoped and believed too much. But one she knew, who could ill bear disillusion . . . safe, safe."

Happyland's Fairy Grotto Plays. By Emilie Blackmore Stapp and Eleanor Cameron. $1.25.

One of these authors is a writer of children's books, founder of the Happy Tribe, and a children's editor; the other a musician, composer, and teacher; and for several years they have experimented in a small community theater, The Wigwam, where every Saturday original plays were produced.

The study of the young actors and their audiences has resulted in this group of plays, now in book form, with full directions for staging and costuming, which will be a welcome and useful gift for children, teachers and community workers.

Young People's Christian Union

THE DIRECTOR'S DATES

Sept. 17, Stockton, Ill.

Sept. 25, Maine Y. P. C. U. Convention, Auburn.

Oct. 7, Indiana Y. P. C. U. Convention, Oaklandon.

Oct. 8, Illinois Y. P. C. U. Convention, Joliet.

Oct. 14-15, Minnesota Y. P. C. U. Convention, Rochester.

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A LIVE UNION

Yesterday evening I had an opportunity to visit the Union of the Church of the Redeemer, here in Chicago, a Union less than one year old. It was the occasion of the regular monthly business meeting. Fourteen members of the Union were present, eight young men and six young women. (There are some people who say that it is the hardest thing in the world to interest young men in the church.) This masculine domination led to some interesting parliamentary procedure, which was good practise in the conduct of business meetings even it if had no connection with the real work of the society.

But the important thing about this meeting lay in the work reported accomplished and the plans made for the next few months. Although at the time the Union was only about six months old, it raised $95 to help pay the expenses of its president to the Worcester Convention and the Ferry Beach Institute. To this the Sunday school added $25 more, so both departments of the church were represented.

Then, as a summer task, the Union decided to redecorate the Sunday school room, where some of their meetings are held. Those who have visited this church remember its Sunday school room. It is large; it could easily seat five hundred people in chairs, which is not economical use of space. It has a large platform. There was nothing small about the undertaking. The young people gave the money to purchase the needed paint and calcimine, the young men of the Union did the work, and the young women stood by to cheer on, not only with words but with good things to eat, the famished workers. As a result of the enterprise of this little group of young people, an old, dark, dingy room has been transformed into one that is bright and cheery, where it is natural to be a Universalist.

Perhaps it has no connection with this activity, but at the business meeting last evening, six new members were received into the society. If we let the young people work in the church at the things which they believe worth while, we shall find them coming to the church and delighting in its work, and there will be just about as many young men as there are young women.

What Lies Ahead

This Union at the Church of the Redeemer made what is, for a new Union, a very generous pledge toward the general work at the Worcester Convention, and last night they voted to make another generous pledge at the State Convention to be held within a few weeks.

But more important than these financial contributions is something unique which the Union has planned for next Sunday. Taking the whole day for it, they are going to repeat the Worcester Convention. They will have a Convention business meeting, a service of worship, a service of silence and consecration, and a vesper service. They will eat together; they will take pledges for the Union's work; they will duplicate as far as possible the entire spirit and program of one of our large gatherings.

Three things will be accomplished thereby: The older people of the church will be informed about the young people's work, not only by hearing what the Worcester Convention did, but by seeing the young people actually doing the work and conducting the meetings themselves. They will see that the young people are something more than frivolous children intent only on the passing pleasure of the moment.

The young people who did not go to Worcester will catch more of the spirit of that great gathering than could be imparted by the hearing of many descriptions and the reading of many reports. They will take part themselves, at long range, in the Convention itself.

The Union as an organization will be unified, not only among its own members who, by spending the entire day together, will become better friends than ever, but also with the larger denominational organization, because they will be actively sharing in what it is doing.

Some people say that the young people in their homes and parishes have no time for the activities of the Union; that there are too many claims upon their time and attention and energy outside. What they really mean is that those young people are not sufficiently interested in the church and its activities to give the time to it. When they are interested, they will find the time, even if it means putting in the entire day.

Chicago is the most strenuous city with which I am acquainted. There is a breathlessness about it that I have not found anywhere else. New York, with its greater numbers and the hectic life which first impresses the visitor, even though it may not be the real life of the city, is utterly different. The chief resemblance is that the Broadway and Twentieth Century Limiteds run from each to the other. I suppose there is a leisure class in Chicago, but if there is I have never seen it. If one lives in Chicago he has to run fast all the time just to stay where he is, to say nothing of getting ahead.

Chicago young people are the busiest and most strenuous I know. I am not sure that they accomplish any more than others who live more leisurely. Much of the busy-ness may be lost motion. I do not know. But I do know that if Chicago young people who are in school or at work can find time to give to the activities of the Union and the church, there is not a single community in the country where they can not do the same thing. It is all a question of interest.

And if given a chance, they will show their faith by calcimining the Sunday school room, or raising money for something they believe in, or conducting the Sunday morning service of worship—but all in their own way. And when they are old, they will not depart from the habit of work for and worship in the church.

Stanley Manning.

Chicago, September 13.

For the Quiet Hour

Duties are ours. Events are God's.

Blunt.

The mission of Jesus was from the same source and with the same object as the punishment of our sins. He came to work along with our punishment. He came to side with it, and set us free from our sins.

George Macdonald.

The mustard-seed and the tree, "which is greater than all herbs," have the same life in them. And the feeblest, tremulous little spark in some heart, just kindled, and scarcely capable of sustaining itself, is one with the flame leaping heaven-high, which lights up and cleanses the whole soul. So for those in advance, Humility, and for those in the rear, Hope. And something more than hope, for if you have the feeblest beginning of tremulous trust, you have that which only needs to be fostered to make you like Jesus Christ.

Alexander Maclaren.

One prayed in vain to paint the vision blest
Which shone upon his heart by night and day,
But homely duties in his dwelling pressed
And hungry hearts that would not turn away,
And cares that still his eager hands bade stay.

The canvas never knew the pictured face,
But year by year while yet the vision shone,
An Angel near him wondering bent to trace
On his own life the Master's image grown
And unto man made known.

Author Unknown.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

)OES THIS APPLY IN YOUR CIRCLE?

What we need in our missionary work is new conviction of its urgency. A luke-warm, merely ladylike, presentation will win no converts. Correct little Circles that meet in correct little meetings once a month are destined to remain correct and little. Devotional exercises, papers, and "pink teas," fail to convince the world that missions are worth getting interested in.

"A life that is not passionate is not pure," said a great thinker; this is true also of missionary zeal.

We may well take a leaf from the history of the women's rights societies. For years they were in the "pink tea" stage of holding small monthly meetings, where the same old platitudes were dealt out to a group of the same rapidly aging women, of whom the only demand made was that they should believe in the cause and pay a dollar a year membership fee. During this period woman suffrage was not "news" and was not "interesting."

In four years after the new policy of aggressive and fearless propagating of their faith was adopted $200,000 was in the treasury of the English suffragists, more than had been given in the preceding fifty years of tepid advocacy. The big world, whether it agreed with them or not, was impressed with a sense of the reality of the cause that could command such loyalty; and recruits were won by the thousand.

Have we not belittled the cause of missions by asking too little? "Won't you join our Missionary Society?" we have anxiously asked. "It will mean only a little time, one meeting a month, a few pennies a week and your interest."

So women have given a little time, a little money, a little interest, and the causes that asked of them their money and their lives have gained their passionate devotion.

There is many a woman who draws her check in four figures for the Y. M. C. A., who feels that she has done a noble deed when she gives $10 to missions. By our insistence on the little we have placed missions on her list of minor charities. The very story of the widow's mite we have degraded by a sort of cant.

"I can't do much," we sweetly say as we rustle out of a meeting, "but I will give my mite." The mite is given not by the well dressed and comfortable when they hand out a dollar or two, but by those who, like the woman of whom the Master spoke, out of their deep penury give all that they have, "even the whole of their living."

We still teach our children to sing "Hear the pennies dropping," though in everything else but religion the child of to-day has as his unit of value not the penny but the nickel. He has a nickel for the moving picture show, a nickel or dime for the ice cream soda fountain, and a penny for the mission box. With the terrible logic of childhood, he concludes as to the relative value of these commodities.

We love what we give for, what we sacrifice for, what we toil for with sweat of mind and body. If we would have a great awakening in missionary work let us set great ends before us, let us undertake things that we dare not undertake alone. Then will we be driven back on prayer and under pressure our faith and love and joy will grow.

Just supposing that each society should set for itself the task of doubling its numbers this year, or the bigger task of reaching every woman in the church by a personal, optimistic, prayerful, loving, tremendously earnest canvass. It can be done, it has to be done before the church can fulfill her mission—the whole gospel for the whole world, by the whole Church.

It means work, it means the recasting of our schedules of engagements, the cutting out of activities that are pleasant and wholesome, the giving up of pleasures, for Christ's sake, that are dear to us; but the King's business is urgent and demands haste. It is to our own Master that we must answer; and it is his service that has in it the fullness of life and joy.

(*From a leaflet by Mrs. Helen Barrett Montgomery.*)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SOME THINGS I LEARNED IN VERMONT

Up in the Green Mountain State, where certain theological students have been fortunate enough to do their first preaching and to select their permanent partners, a notable convention has just closed. I reached the busy and beautiful town of Springfield, new territory of promising George Welch, on the closing day, and found that the attendants were faithful unto the end and were still aglow with the enthusiasm roused by Dr. Lowe, Mr. Manning, Miss Andrews and the other experts in denominational loyalty.

They were put to the test, for at ten o'clock that night I was still talking about the glories of religious education. My voice continued strong and their eyes continued bright, so we all were happy.

Here are some facts that I told the Vermont people would help to hearten their fellow-workers in California, Florida and Maine: The schools of the state are uniformly on the up-grade; there is a prospect of several new ones; the officers and teachers are eager to work and to find new methods of efficiency; the State Association, one year old, is "to make a live of it;" in spite of the fact that its president became ill and left the state, it has accomplished real things, especially in rousing the schools; the State Superintendent, doubtful a year ago, now announces that he is converted and is willing to put all necessary time into the movement; a leading clergyman of the denomination, now settled in Vermont, who last year voted against having a State Association, now gives himself heartily to the movement; an able and attractive layman accepts the presidency; plans are already being made for a year of aggressive work in co-operation with the General Association.

You are asking for the name of that "attractive layman." Here is the complete list of officers: President, Mr. M. C. Lovell, of Springfield; vice-president, Mrs. Leon I. Leader of Brattleboro; secretary and treasurer, Rev. George F. Fortier, of Morrisville; trustees, Mr. W. C. Jewett of Bellows Falls, Miss Nancy Darling of Woodstock, and Rev. W. H. Skeels of Barre.

All hail, Vermonters of vision and vigor!

G. E. H.

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FOR THE BOSTON DISTRICT

Under the direction of the Massachusetts State Sunday School Association, an institute will be held from Oct. 3 to 8, inclusive, in the Church of the New Jerusalem. This will be strictly undenominational and will be for the Sunday school workers of Boston and for any one else who can attend. Our own Mrs. Barney is a member of the faculty.

The program is not yet complete, but here is a statement of the probabilities for each day:

3.30-4.40. Religion in the Home (Parent-Section). Mrs. Barney.

4.15-5.05. Mission Study Groups. Dr. Gates and Dr. Peterson. (*a*) Home. (*b*) Foreign. (*c*) City.

5.10-6.00. Group Conferences: Pastors. Section. Church School Officers. Missionary Leaders. Church School Teachers—(*a*) Psychology. (*b*) Pedagogy. Leaders Teacher-Training Classes. Community Training School Leaders, Mr. Nowlan. Story Telling.

7.00-7.45. Group Conferences: Psychology of Religion (Pastors' Section). Educational Psychology. Church School Pedagogy. Administration. Organization. Social Service. Pageantry, Miss Thomas.

7.45-8.00. Devotional Period.

9.00-8.25. Addresses.

8.30-9.10. Departmental Conferences: Beginners. Primary. Junior. Intermediate. Senior. Young People. Adult. Extension (Cradle Roll and Home Department). Week Day Religious Instruction (for Pastors, Superintendents, General Officers, Week Day School and D. V. B. S. workers).

Among Our Churches

New Hampshire Letter

Marlboro.—The Rev. George W. Sias, for some years pastor at Marlboro, has accepted a call to Turner Center, Maine, and will begin his new pastorate Sept. 15. Mr. Sias has been at Marlboro for some years and has done good and effective work. He has been through many troubles during his pastorate and in his troubles he and his people have been drawn closely together. The parish will miss the young life which has centered around the parsonage, the three older daughters of Mr. Sias having taken a prominent part in the activities of the church. The Marlboro parish is already seeking for a pastor, and has instructed the Superintendent to report at once concerning available men. The parish reports that it does not care to enter upon a period of candidating, but prefers to hear some man who seems particularly fitted to take up the work and, if satisfactory arrangements can be made, to call him at once. The field at Marlboro seems well adapted for successful community work. The feeling between the various churches is excellent. The Superintendent has been called twice recently to preach at union services of the churches of the town, and the representative audiences which have attended these gatherings have indicated a harmony altogether desirable. * * **Langdon.**—It was the Superintendent's privilege to speak in the morning at the annual pilgrimage to our old church at Langdon. While the threatening weather kept away many who might have come from a distance, the local attendance was exceedingly good. The old church is a gem, and even though it is now impossible to use it except for these annual services, we are confident that in its dignity, its beauty and in the memories which it must arouse it still has no mean place in the life of the community. Mr. Richard Billings of Woodstock, Vt., and Mr. Percy Smith of New Bedford, Mass., were the speakers for the afternoon. * * **West Chesterfield.**—This parish has had an exceptional summer under the pastorate of Rev. Frances A. Kimball of Alstead. New interest has been shown and the services have come pretty near to becoming a community affair. The parish, too, has been getting ready for the time of year when, under present conditions, it will not be able to hold preaching services, and plans are under way for services to be conducted by the people themselves during the winter. At the close of Miss Kimball's stated summer pastorate, however, the community was not quite ready to discontinue preaching, and arrangements have been made by which she will continue her work until the more rigorous winter sets in, preaching every other Sunday during the fall. * * **East Lemptser.**—Considerable newspaper space was given to the annual basket meeting of the church at Lempster, where Rev. Hendrik Vossema has been preaching during the summer. Rev. Alvin Smith of Alstead came over for the morning address, with many of his people and with the Currier orchestra of the Alstead church. Mr. Richard Billings, of Woodstock, Vt., was the speaker of the afternoon. As the Universalist Church was inadequate for the meetings, they were held in the Methodist church across the road. The local paper reports that extensive repairs are under way on the East Lempster chapel. * * **Westmoreland.**—It is pleasant for men to know that they are remembered for the work they have tried to do. The Superintendent was driving through the village of Westmoreland the other day and stopped opposite the Union Church to inquire of a passer-by about the church and its activities. He particularly asked about the Universalist preaching which might have been held there. It happened that he had questioned the right person, for a fund of information was immediately at his disposal. And in the course of the conversation it came out that no man had ever had a larger influence upon the religious life of the village than Rev. John Kimball, now of Glover, Vt. Mr. Kimball, when pastor at Marlboro, had conducted preaching at Westmoreland and, of a long list of preachers of all denominations, he seemed to be the one who remained most clearly in the mind of our passer-by. * * **A New Hampshire Characteristic.**—In getting acquainted with the New Hampshire field, the Superintendent has noted one fact which stands out strongly. Time and time again he has gone into some small and dormant parish or into some larger parish which is having its problems, and almost always he is referred to one person, generally a woman, advanced in years, of whom the testimony is given that by her will and determination and loyalty the parish has been carried through many a period of depression and discouragement. The names of many of these women are familiar to the people of New Hampshire. The Superintendent does not know them all by any means, but he hopes to do so. He hopes to mention them by name from time to time in his letters, that the people outside of New Hampshire may become acquainted with them, also. At this time, he would mention Miss Porter of Langdon and Alstead. He isn't even well enough acquainted with Miss Porter to be sure of her given name. But whenever he has been in the vicinity in which she lives her name has always been brought forward as the sturdy advocate and supporter of our faith. She is one of the most loyal of the supporters of our church at Alstead. It is by her influence and her personal effort that the annual pilgrimage to the old church at Langdon, her home, is maintained. There is no detail of our work in New Hampshire that she is not interested in. Her interest extends beyond the New Hampshire field; there is nothing of "localitis" about her. She was one of the most interested attendants at the recent Vermont Convention, and in the call for contributions for work in the Vermont field she was one of the most generous contributors. New Hampshire may well be proud of its loyal women. * * **The State Convention.**—Notice has already been given of the meeting of the State Convention at Concord. The program is under way. The consciousness is in the hearts of our people that it will not be like former Conventions. Hosea W. Parker will not act as presiding officer. The *Leader* has already rendered its tribute to Mr. Parker. The people of New Hampshire are rendering their tribute, and will continue to render it for many years. Personally, I am glad that the last official words that I heard Mr. Parker utter were words of optimism and hopefulness for the Church he loved. I shall not soon forget that when the project of the Murray Lectureship Tour through New Hampshire was being discussed and when there was more or less pessimism among members of the Executive Board as to the practicability of the plan, Mr. Parker sat erect in his seat, struck his clenched hand upon the table and said, "Gentlemen, we must have it, it is good for the Church." It was a summing up of his life policy. But we can not help wondering if the people of New Hampshire have grasped the responsibility which has fallen upon them in the passing of Mr. Parker. With his death, the control of the Executive Board and the government of denominational affairs passes into the hands of a new generation. Heretofore the control of the Board has been in the hands of men of Mr. Parker's age, if they cared to exert their power. They have handled affairs of the Church with all the power and loyalty of men who believed in themselves and in the cause they represented. From now on, the affairs of the Church will be in the hands of men of a younger generation, if they care to exercise their power. The majority of the Executive Board will be men who have not had the training of the controversial period, nor the founding of the constantly preached doctrines of the faith. That they will accept their responsibility we have no doubt, but we do doubt if they can find a better slogan than the words, "We must have it, it is good for the Church."

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

Sept. 24. Rally Sunday.
Sept. 25-27. Maine State Convention, Y. P. C. U., S. S. A., and W. U. M. S., Auburn.
Sept. 26-28. New Hampshire Convention, Concord.
Oct. 3-5. New York State Convention, Syracuse.
Oct. 5-7. Indiana Convention, Oaklandon.
Oct. 9-11. Illinois Convention.
Oct. 11, 12. Minnesota State Convention, Rochester.
Oct. 12-13. Wisconsin Convention, Wausau.
Oct. 14-15. Ontario Universalist Convention, Olinda, Ont.
Oct. 16-17. Michigan State Convention, Concord.
Oct. 19-22. Kentucky Convention.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,759
McGowin's Ferry, Ala.	6
Total	1,765

CHRISTENINGS

Previously reported, 781. North Hatley, Me., 1. Norway, Me., 3. Total, 785.

Illinois

Beecher City.—On Sept. 11, Rev. Edward M. Minor, who has been our pastor for over a year, concluded his services with us. He has accepted a call to the church at Marseilles, Ill., and will begin his work there Oct. 1. We do not know who is to take his place here, but trust that some one will be available.

Hutsonville.—On Sept. 7 Rev. Edward M. Minor, a former pastor, officiated at the wedding of Mary Ona Holmes and Mr. Harry Baumgartner of Tillmore. Both of these young people are active Universalists, Mrs. Baumgartner being a member and worker in this church, and Mr. Baumgartner being president of the Lower Wabash Association of Universalists, in which office he has rendered splendid service. They will live in Mount Vernon, where they have purchased a home.

Massachusetts

Taunton.—Rev. E. W. Whitney, pastor. The best opening service in the seven years of the present pastorate was held Sunday, Sept. 10. Although a number of families are still away, the attendance was gratifying. Mr. Whitney preached a sermon appropriate to the new church year. The musical part of the service was finely rendered by the organist and choir. During the summer the organ has had extensive repairs and improvements, and the piano in the Sunday school has been restrung and put in thorough repair.

North Orange.—Rev. George L. Mason, pastor. The average attendance during the past summer has been larger than is usual for summer services, and the Sunday school, although small, has shown increased attendance. We were fortunate to have a few weeks' visit from one of our former pastors, Rev. E. B. Barber, who sang a solo at one of the Sunday morning services. Mr. Mason's sermons are printed in the local papers, and he thereby succeeds in reaching a larger number of people than would be otherwise possible.

Methuen.—Rev. A. Gertrude Earle, pastor. A large congregation greeted the minister at the first service following vacation. On Sept. 17, a Young People's service was the order of the day. Miss Ruth Wright spoke on "What I Learned about Conducting a Sunday School," Miss Caroline Richardson on "What I Learned about Teaching a Class," Miss Mabel Richardson on "Young People and Religion." These young ladies all attended the Convention and Institute at Worcester, and the Misses Richardson were also at Ferry Beach. The minister followed with a plea for the Sunday school as one means for the training of the young in religious education. Mr. Herbert Fay Nye, for ten years the faithful superintendent of this Sunday school, has resigned. The work has been taken up temporarily by Miss Marcia Hill, who will be followed after a few weeks by Mr. Seaver Gilcreast. As the older people of the church see the young people accepting responsibility so gladly and meeting it so well, they are convinced that a work of real value is being done by the Sunday school. The group of young people in this church is never large enough at one time to attempt the many-sided work of the Y. P. C. U., but the Sunday school is always training its members in initiative and service. Mr. Nye's work is bearing fruit, not only in the home church but in other churches to which our young people go as they slip away from the home town.

Minnesota

Rochester.—Rev. E. M. W. Smith, pastor. During the summer union services were held in the Congregational church, Mr. Smith preaching four of the sermons. Notwithstanding the extremely hot weather, large congregations attended these services. This church is planning a busy winter. The building will be kept open each day of the week, and on one week-day evening there will be a fellowship meeting, primarily to interest the transients of the city. On Sunday evenings there will be lectures and discussions upon religious and current topics. The Ladies' Social Circle are to hold all day sessions to work for the annual bazar in December. Recently Mr. Smith went to Minneapolis to consult with other ministers of the denomination in the state regarding the State Convention to he held here, Oct. 11-12.

New Hampshire

Concord.—Rev. Harold H. Niles, pastor. Nearly every pew was occupied on the opening Sunday after vacation, Sept. 10, when Mr. Niles preached a sermon on the text, "There will be no discharge in that war," in which he pointed out that there will never be peace in industry as long as capital and labor, dominated by the impulse to possess, continue to barter and bargain. At a convention at Laconia, Sept. 8, of over two hundred members of the New Hampshire Legislative Association, Mr. Niles, who is chaplain of the House, gave a talk on the future of industry in the state, in which, recalling the tremendous growth of industry in the last fifty years, he declared that the coming generation will have the greatest power that was handed down. Conventions are great things for the churches that send delegates. Miss Isabel Nicoll, our delegate to the Y. P. C. U. Convention at Worcester, is enthusiastic over the work of the Union, and hopes to go to Muncie next year. We also had a delegate at Northfield this year, Miss Helen Bunker. We are looking forward to the meeting of the State Convention to be held here the last week in the month and hope for a large delegation of visitors.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. At the opening service after vacation, Mr. Soule preached upon "The Right Spirit for To-day." Immediately upon returning from Ferry Beach, where Mr. and Mrs. Soule have spent the summer, Mrs. Soule was called to help in caring for her daughter and her daughter's husband, who were taken suddenly very ill with typhoid fever.

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BOSTON MINISTERS' MEETING

If the first meeting is an indication of what we are to have during the season, then we are assured of something worth while. It was a large meeting, every seat in Ballou Hall being taken. Rev. Isaac Smith, the president of the association, presided, and Rev. E. C. Downey conducted the devotional exercises. The president announced that Dr. T. Hsieh of China would be the speaker next Monday, and promised the brethren a rare treat.

Our General Superintendent was the speaker of the morning, and led us with a wise hand through some of the problems of our Church. Dr. Lowe spoke first of the local parish administration, next of ministerial pensions or insurance, next of the Comrades, then of the Washington Memorial church and the Perin-Cate Home, and finally on "Fundamentalism." It was a wonderful address in its calm and convincing strength, and the discussion of it has been set for Monday, Oct. 2, when

all of our ministers in Boston and vicinity should be present.

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Notices

INDIANA SUNDAY SCHOOL CONVENTION

Proposal of Amendment

At the coming session of the Indiana Sunday School Convention at Oaklandon in October, the following proposed amendment to the Constitution will be acted upon:

In Article IX change the words "shall be held at the same time and place as the Universalist Convention of Indiana" to "shall be held at a separate time and place from the Universalist Convention of Indiana."

Jessie Eubank, Secretary.

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MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee will meet at Universalist Headquarters Sept. 25, 1922, at 12 o'clock, for the examination of Charles E. Butterworth "as to his fitness in purpose, character and abilities for the ministry of the Universalist Church."

Harry E. Adams, Secretary.

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NEW YORK W. U. M. S.

The twenty-eighth annual Convention of the New York W. U. M. S. will be held at Syracuse, Oct. 3-4. Election of officers will take place, reports will be heard and other business transacted.

Edith W. Johnson, Secretary.

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NEW YORK CONVENTION

The ninety-seventh annual session of the New York Convention will be held at Syracuse, Oct. 3-5, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

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W. M. A. OF NEW HAMPSHIRE

The 29th annual Convention of the Woman's Missionary Association of New Hampshire will be held in Concord, Sept. 27, at one o'clock, for the purpose of election of officers and whatever business may legally come before the meeting. An address will be given by Mrs. Marietta B. Wilkins.

Mary S. Cole, Secretary.

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NEW HAMPSHIRE STATE CONVENTION

The annual session of the New Hampshire State Convention will be held at Concord, Sept. 26-28. The program is as follows:

Tuesday, Sept. 26. Sunday School Convention. 11 a. m. Opening of convention. Address by the president. Prayer, Rev. H. A. Parkhurst, Woodsville. Organization and appointment of committees. Address, Carl Hempel, president of the Massachusetts Sunday School Association. 1.30 p. m. Praise service, led by Rev. F. H. Billington of Gorham. 1.45. Institute, conducted by Mrs. Sarah Morgan Mercer and Mr. Hempel. 2.30. Reports of committees, election of officers. Adjournment.

4 p. m. Y. P. C. U. Convention. Organization. Review of state work by the president. Business. Round table discussion.

7.30 p. m. Joint session of Sunday School and Y. P. C. U. Conventions, Rev. Harold H. Niles presiding. Song and devotional service, Rev. Arnold S. Yantis, Manchester, leader. 8. Addresses, Mr. Hempel, Mrs. Mercer, and Rev. James F. Albion, D. D., Portland, Me.

Wednesday, Sept. 27. Y. P. C. U. Convention, concluded. 8.30 a. m. Praise service. 9. Reports and business. Election of officers. Adjournment.

10.30 a. m. Church Convention. Call to order. Prayer, Rev. C. B. Etsler, Claremont. Organization and Reports. 11.30. Address, Rev. Harold Marshall, D. D.

1 p. m. Woman's Missionary Association. Organization. Reports from standing committees. 2. Address, Mrs. Marietta B. Wilkins. 2.30. Election of officers. Adjournment.

3.30. Church Convention, continued. Address. Rev. Lee S. McCollester, D. D. 4. Occasional sermon, Rev. F. L. Payson, Newfields. Holy communion, Rev. H. H. Niles and Rev. W. H. Morrison, D. D., officiating.

7.30. Public Meeting. Praise and devotional service, Rev. A. J. Cardall, Portsmouth, leader. 7.45. Address, "The Spiritual Possibilities of America," Rev. Horace Blake Williams, Ph. D., pastor of St. Paul's M. E. Church, Manchester. Collection for the Gunn Ministerial Relief Fund. 8.30. Address, "The Dynamic Faith," Rev. Frederic W. Perkins, D. D., Lynn, Mass.

Thursday, Sept. 28. 8.30 a. m. Memorial Service in honor of the late president, Hon. Hosea W. Parker. Scripture reading, Rev. Arnold S. Yantis. Prayer, Rev. W. H. Morrison, D. D. Music. Address, Henry H. Metcalf. Benediction, Rev. Clarence B. Etsler. 9. "Why a Universalist Church, To-day?" Discussion led by Hon. Olin H. Chase, Concord. 10. Business. Reports. Election of officers. Adjournment.

Invitation

The Concord parish extends a cordial invitation to all ministers, delegates, and others interested to attend those Conventions in its church, Sept. 26-28. Entertainment, consisting of room and breakfast., will be furnished free to all who attend. Dinners and suppers will be furnished by the ladies, in the dining-room of the church, at the rate of fifty cents for dinners and thirty-five cents for suppers. Those desiring entertainment should address Mrs. Kate W. Chase, 3 South Spring St., Concord, N. H., not later than Saturday, Sept. 23.

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W. N. M. A. BOARD MEETING

The Executive Board of the Women's National Missionary Association will meet at 176 Newbury St., Boston, Mass., Oct. 3-5. Annual reports will be received and such other business transacted as may legally come before it.

Marion W. Lobdell, Rec. Sec.

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INDIANA CONVENTION

The annual Convention of the Universalists of Indiana will meet in Oaklandon Oct. 5, 6 and 7, 1922.

P. M. Mock, Secretary.

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ILLINOIS CONVENTION

The annual session of the Illinois Convention and other state organizations will meet at Joliet, Oct. 8-11, for the election of officers and the transaction of such other business as may properly and regularly come before it.

Joseph M. Tilden, Secretary.

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BOSTON MINISTERS' MEETING

At the meeting Sept. 25 the speaker will be Dr. T. Hsieh, and his subject will be "America and China."

Dr. Hsieh is a graduate of Oxford and was one of China's representatives at the Washington Conference.

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GENERAL CONVENTION TRUSTEES

The regular meeting of the Board of Trustees of the Universalist General Convention will be held on Tuesday and Wednesday, Oct. 17-18, 1922, in New York City. Any matters to be brought to the attention of the Board should be in the hands of the Secretary not later than Oct. 10.

Roger F. Etz, Secretary.
176 *Newbury Street, Boston, Mass.*

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GENERAL CONVENTION BOOKS

The books of the General Convention close on Sept. 30, 1922, which is the end of the current fiscal year. All moneys to be credited on this year's accounts must be in the hands of the Secretary by that date.

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IOWA FELLOWSHIP COMMITTEE

A letter of license for one year has been granted to Rev. George Wood of Blaine, Wash., lately a clergyman in the Congregational Church.

O. G. Colegrove, Secretary.

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ILLINOIS FELLOWSHIP COMMITTEE

The parish at Hutsonville has asked for the ordination of its pastor-elect, Mr. Armon Cheek, and the parish at Litchfield has made the same request for Mr. Curt Conner. The Illinois Fellowship Committee will meet these two candidates for examination at Joliet Tuesday, Oct. 10, at 4 p. m.

Lewis B. Fisher, Secretary.

ALABAMA STATE CONVENTION

The Alabama Universalist Convention will hold its annual session at Brewton, Ala., Nov. 3-5. This will be the first meeting in the beautiful remodeled church building, and the people of the parish will welcome and royally entertain all visiting friends. Representatives of various denominational interests will be with us. Send name to undersigned for assignment of house. Come and bring others with you.

H. T. Crumpton, Secretary.

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MICHIGAN UNIVERSALIST CONVENTION

The Michigan Universalist Convention will meet at Concord, Oct. 16-17. Rev. H. J. Powell of North Carolina, Rev. L. R. Robinson, and Rev. John Smith Lowe, D. D., will be present. The Concord parish will gladly entertain all who come. Notify Mrs. A. J. Hungerford, Concord, Mich., in order to secure lodgings.

William Couden, Secretary.

* *

ONTARIO FELLOWSHIP COMMITTEE

The Ontario Fellowship Committee will meet at Blenheim Oct. 2 at 3 p. m. for the examination of George H. Campbell as to his character and fitness for ordination.

Esther Longland, Secretary.

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NOTICE

Due notice is hereby given that at the next regular session of the Alabama Universalist Convention to be held in Brewton, Nov 3-5, an entirely new constitution will be presented for adoption.

Committee on New Constitution.

* *

BALLOU ASSOCIATION

The Ballou Association will meet Sept. 22-24 at Farmers' Station, Ohio. A cordial invitation to attend is extended to all interested. Ministers and delegates are urged to be present at the opening session.

Jennie M. Brown, Secretary.

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Between a Fried Egg
And a Freud Ego?
The same (my dear) as between
An omelet
And Hamlet.

From "Translations from the Chinese," by Christopher Morley.

* *

"Pleasures," said Uncle Ezra, "am much like mushrooms. De right kind am fine, but you has to be on de lookout foh toadstools."—*Western Christian Advocate.*

* *

"A" Operator: "Has Marjorie any education along musical lines?"

"B" Operator: "I should say so! Name any record and she can tell you what's on the other side."—*Telephone Review.*

* *

"Willie!"

"Yes, mamma."

"What in the world are you pinching the baby for? Let him alone!"

"Aw, I ain't doin' nothin'! We're only playin' automobile, an' he's th' horn."—*Louisville Courier-Journal.*

* *

At their convention, recently held, the beggars in Constantinople voted not to accept alms of less than ten paras. They gave the high cost of living as the reason for their action. If people offer them less than ten paras, their only recourse will be to strike; which somehow reminds us of the remark of the old lady who had just learned that the then recent discovery of petroleum would probably put an end to the whaling business. "Dear! Dear!" she said. "What will the poor whales do now!"—*Youth's Companion.*

* *

Several weeks ago there was an account in this paper of an auto collision. This is the correct version of it:

While driving to church, several weeks ago, Sarah P—— and father was runned into by a neighbor and overthrown. Marion C——, age 14, came up behind and wished to past. At the sound of the Klaxon the former turned out giving more than half of the road. The latter was driving rather fast and she turned to quickly into the road again hence catching the hind wheel of her car into the front wheel of the formers sending them into the ditch. As the motor of Sarah's car was shut off no one was hurt and little damage was done. One will reach their destination just as soon if they would observe the rules of car driving.—*Prattsburgh Advertiser.*

* *

Teacher: "Now, Johnny, tell me what kind of clothes pussy wears?"

Johnny: "Clothes?"

Teacher: "Yes, clothes. Does she wear wool? Does she wear feathers?"

Johnny: "You poor lady. Ain't you never seen a cat?"—*Exchange.*

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